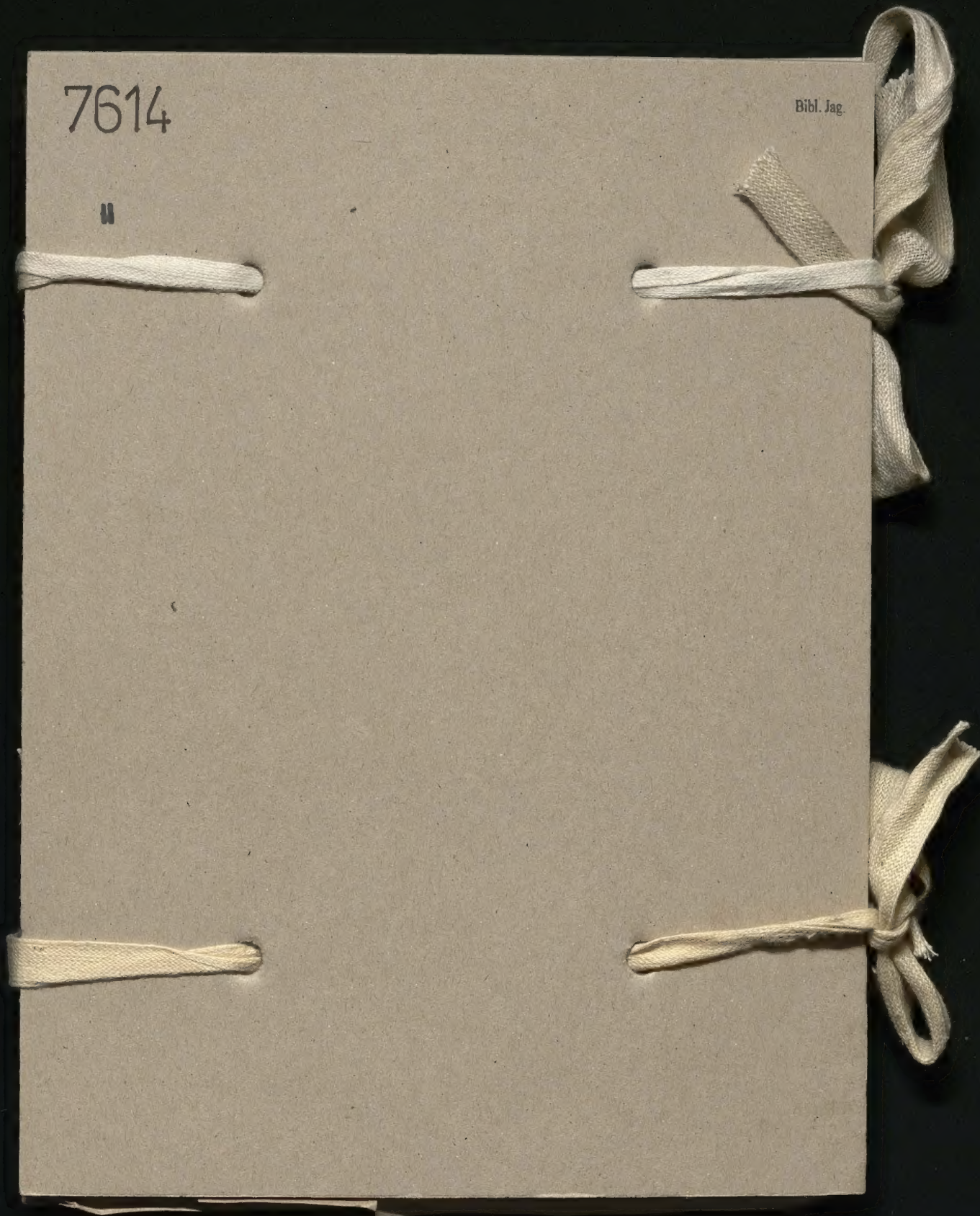


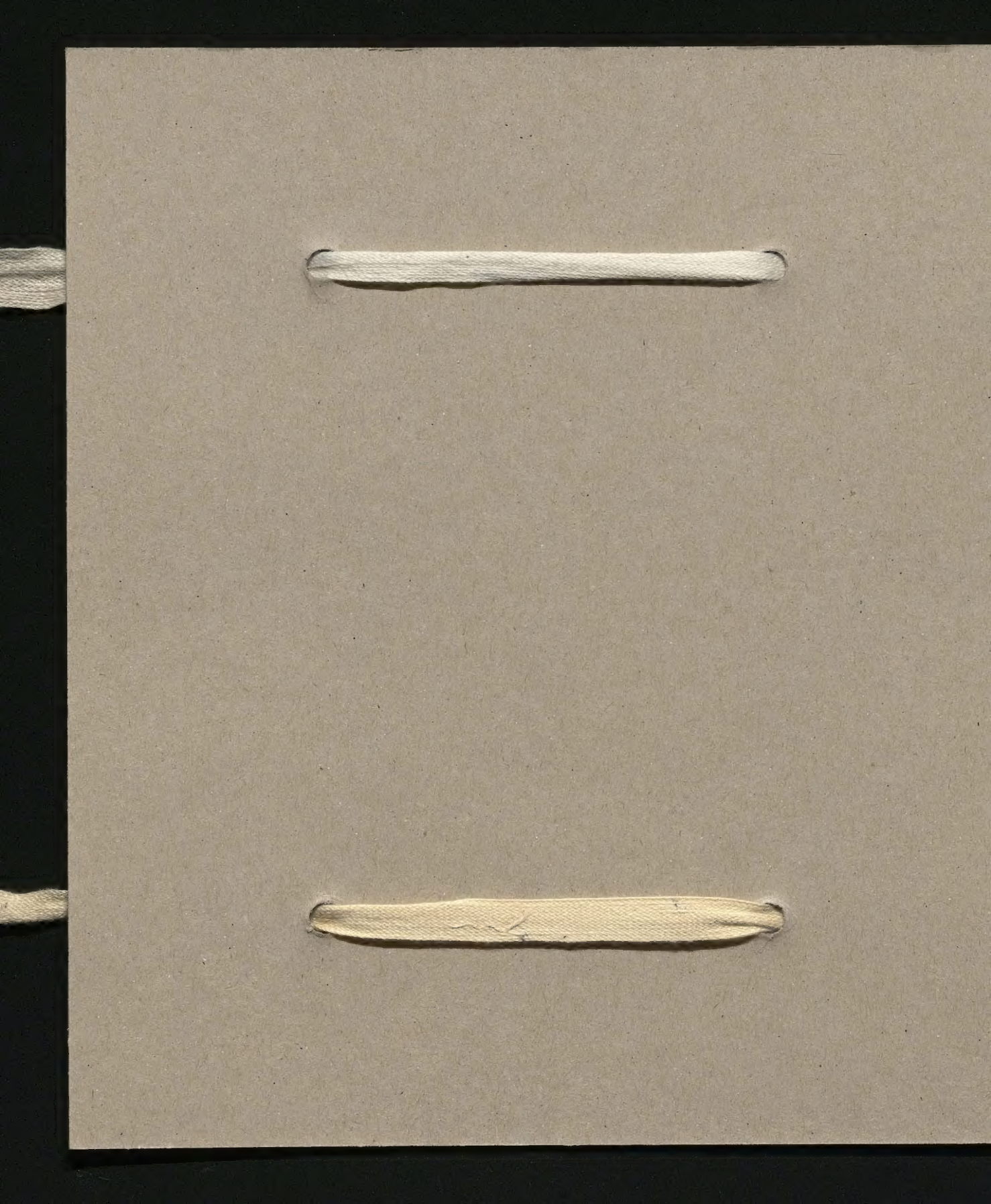
7614

Bibl. Jag.

II









Notatki  
do gramatyki Bühlera.

[Leitfaden für den Elementarkursus  
des Sanskrit Wien 1883].

## Lecton I.

10 klas słowa:

1. vad. Temat czam terain. (Ind. pres.,

Impf., Imperativus, Optativus v. Potentialis)

vada; ji - je - jaya i t. d. 3. os. vadati, jayati.2. drish - drish.3. ku - jatnu4. luh - luhya5. su - suru6. tud - tuda7. rudh - rudh8. tan - tann9. Kri - Krin10. pid - pidaya.

Do pierwszej konjugacji, w której temat  
pozostaje niezmienny we wszystkich osobach,  
należą klasy 1. 4. 6. 10., do drugiej klasy  
wszystkie inne klasy.

vad. Pierwiotek ten znajdujemy, jak  
sądzę, w polskim wyrazie zwada = stb.  
zwada odpowiadająca sanskryckiemu  
samvada (rozmowa, ale vada znaczy także  
"dygustacja, kłótnia"); sam = sa (cf. sasid), va,  
polskie z.



6.

pot Poróvnať z vadami, prachmi atď.

peľha

peľsi

pečet<sup>o</sup> (zamiast -t<sup>o</sup>)

pečevé

pečeta

pečete (albo pečeta)

pečems

pečete

pečat<sup>o</sup> (zamiast -t<sup>o</sup>)

pot cf. gr. πέτρα, p. ptak.

živ cf. tal. vivere (\*vivere), živ, živý =  
slo. živ.

pac, p. piec, piek<sup>e</sup> p. v.

vah pie. vechere.

ca gr. τέ

Koncovki časov terazšie, zego:

mi	vas	mas
si	thas	tho
ti	tas	anti

W prvej osobe vzajstlich brech  
licb Konove a tematu vystupuje  
zj jako a. W Konove anti prazkore  
a po temate na a od pata (Whitney 550).







8.

Końcowe e i ai przed kamatoncami a  
przechodzą w ay i ây:

hve (wobac) - hwaya

gai (jpiawac) - gâya

4. Klasa. Temat na ya, np.

lubb porząd - lubbja

6. Klasa. Temat jak w 1. Klasie na a,  
ale samogłoska pierwszoblika porostaje  
niezmienioną:

~~ksh~~ ksh

kship (rucac) - kshipa

10. Klasa. Temat na aya:

pid (dręczyć) - pidaya.

Tandhi (od am + dhâ składowac) oznacza  
superfornie zmiany stykających się głosek.

Końcowe

$$\left\{ \begin{array}{lcl} a, \hat{a} + a, \hat{a} & = & \hat{a} \\ a, \hat{a} + i, \hat{i} & = & e \text{ (Guna)} \\ a, \hat{a} + u, \hat{u} & = & o \text{ (Guna)} \\ a, \hat{a} + ri & = & ar \text{ (Vidhi)} \\ a, \hat{a} + o, ar & = & au \text{ (Vidhi)} \\ a, \hat{a} + e, ai & = & ai \text{ (Vidhi)} \end{array} \right.$$



# Przykłady:

4 9.

ihā + asti = ihāsti

sā + api = sāpi

kava + iva = taveva

yathā + icchā = yathecchā

sā + vrāca = sorāca

yathā + rishih (winas) = yatharishih

tava + eva = tavauva

tava + aisvarya = tavaisvarya

sā + ośadhik = saśādhik

yathā + aśātham = yathāśātham

risti = „pienica świę-  
tych piosen, świąt”  
później „pobożny  
i mądry gwóźdźnik”

jāyāsu, devasya, ale:

agnishu, nadishu, thānushu, vadhishu,

thratishu, doreshu i t. d.

thamushā, thamushu, thamūshī

Tak samo po k, v, l:

vāksu, vākshyati, gīshu, thamushmat

Węskopisach indyjskich wyrazy w edamin  
niepewnie od siebie nie są oddzielone. Często  
rozdział wyrazów jest nawet niemożliwym z powodu  
ich sąsiedztwa i braku z sobą złączone.

Dla jasności w drukach sanskryckich rozdział  
wyrazów zastosowany jest wtedy, gdy jeden



wyraz kończy się na samogłoskę, longborską, Anusvara lub Visarga, a następnie spółgłoska lub półsamogłoska (y, r, l, v).  
 albo też i samogłoska, która podległa reguł  
 eufonicznych nie łączy się z samogłoską  
 poprzedniego wyrazu. Wyjątkowo tylko  
 wyrazy kończące się na spółgłoskę piszą się  
 oddzielnie dla uniknięcia zbyt skompli-  
 kowanych ligatur a następujących spół-  
 gloskami: देवान् स्मरन्ति samant  
 देवान् स्मरन्ति (Bühler, str. 4).

Przykłady w pierwszych ćwiczeniach  
 „Bühlera. देवान् स्मरन्ति, सुहृदस्ति,  
 सुहृदेव i t. p.

### III.

Klasa 6. Pierwiastki przybierają a  
 w ternaciu czasn therakiniowego, ale samo-  
 głoska pierwiastkowa porostaje niezmienioną.  
 Pierwiastki kończące się na spółgłoskę:  
 Kship, Kshipa, bud, buda. Pierwiastki  
 kończące się na samogłoskę:

ri + a = ira	क स्यात् किर
u } + a = ura	नु च्छाली नव
û }	धु भुजि धुव
i + a = iya	नि मिस्रत्त निव
ri + a = riya	मृ मृत् मित्र



Trz. odpowiada na pytanie: 2 Kim, 2 cemu?  
albo Kim, cemu? Wyraża zatem towarownię,  
siłę działającą i brodek.

Dat. oznacza Dalecy przedmiot (Dat. commo)  
oraz kierunek: grāmāya gacchati = grāmāya.

Abf. odpowiada na pytanie skąd? oraz  
oznacza przynajmniej.

Gen. oznacza przynależność wszelkiego rodzaju.

Loc. odpowiada na pytania: gdzie? Kiedy?  
a także na pytanie Jak?

Przeniana ॥ ॥ ॥ ब्राह्मणः तर्गेण रावणः

vishinā, vinam, Rāmāyanam, Vishnuh

śrinwat, śrinmah, varāhena. Spółgłoski wywołujące ॥ ॥ ॥  
przenianę ॥ ॥ ॥ muszą być najdo-

#### IV.

ści w tym samym wyrazie, co ॥ ॥ ॥  
tak samo i spół-

Krótkie

1. at = as przenosić się w o przed a oraz  
przed wszystkimi innymi spółgłoskami.

Niektóre są wszystkie spółgłoski przed dwoma  
pierwszymi w pierwszych pięciu klasach  
i przed wszystkimi ॥ ॥ ॥. Postrzecz a  
po asem i odpada:

nrīpo gacchati

- jāyati

- namati

nrīpo ā tra

nrīpahi paśyati

ale

- phalam

- Krishati

- śarīrati

głoski lub samo-  
głoski następujące  
po ॥ ॥ ॥:

ishīmmurīcamhi

(Str. 18 u Bühlar).

ishīmapasīyat.

śarān atra, ale

vārīny atra.



Korice

2.  $\underline{ah} = \underline{ar}$  przechodzi w  $\underline{a}$  (czyli Visarga  
odpada) przed wszystkimi spółgłoskami i  
dwugłoskami z wyjątkiem krótkiego  $\underline{a}$ .

3.  ~~$\underline{ah} = \underline{as}$~~  Tu mamy rozróżnienie (hiatus).

$\underline{ah}$   $\underline{icchanti}$

—  $\underline{anushthanam}$

$\underline{Karta}$   $\underline{udattam}$

3.  $\underline{ah} = \underline{as}$  traci Visarga przed wszystkimi  
bez wyjątku miękkiemi spółgłoskami (i miękkiemi  
spółgłoskami i samogłoskami).

$\underline{ah}$   $\underline{icchanti}$

—  $\underline{jayanti}$

—  $\underline{namanti}$

—  $\underline{udattam}$  etc.

4. W Koricewych sylabach  $\underline{ah} = \underline{ar}$ ,  $\underline{ah} = \underline{ar}$   
albo we wszystkich innych sylabach Koricewych  
sylabach, w których Visarga poprzedza  
inną samogłoską lub  $\underline{r}$  a lub  $\underline{a}$ , lub  
dwugłoską, Koricewy Visarga przechodzi w  $\underline{r}$   
przed wszystkimi miękkiemi spółgłoskami.  
Tylko przed  $\underline{r}$  odpada, a jeśli poprzedzająca  
samogłoska jest krótką, to się przedłuża.

$\underline{punar}$   $\underline{at}$   
 $\underline{dvār}$   $\underline{at}$   
 $\underline{punar}$   $\underline{dāt}$   
 $\underline{dvār}$   $\underline{mūcāt}$

$\underline{ah}$ :  $\underline{punar}$   $\underline{pāyati}$   
 $\underline{dvār}$   $\underline{kāte}$



agnir dahati — agniḥ pasyati

673.

agnir atra

viskṇur jayati

agneḥ hastah

agnī vocate

punā sāmoh

drā vocate

agnir vishim अग्निर्दृष्टिम्

giri cf. dṛṣṭ. gora.

agni temat na i, cf. ob. agne, Jon. agni.

śivo girishu vasati. śrī kuntānnvīpāya  
Kshipatati. Rāmo hastābhyāṁ (pāṇibhyāṁ)  
putrau āpīśati. Agnir vrikshāṇdahati.  
Rishayo vadanti satyam. Satyena janānāṁ  
sukham bhavati. ~~Rā~~ Risho pāṇi  
jalāṁ (vāri) āpīśataḥ. Phalāni vriksheshu  
Bhikkhanti. Janāḥ Narin smaranti.  
Narin <sup>narāṇ</sup> ~~janāṇ~~ duḥkṣāttarati.

## V

sūnave cf. synovi  
sūnashu " synoko

Deklinacja tematów na u z gadea sę z obniana,  
tematów na i z hę jedyńc rożnica, ie hę  
(w rożnosc)  
zamiast e w pętyje e, ja zamiast y - u.

Cf. agne - bhāno; agnaye - bhānave;  
agneḥ - bhānoḥ; agnyoh - bhānvoḥ; agnayah -  
bhānavoḥ. Zroszty kōkhienn i āpniāda u,



~~Kritika~~ Śūgīya i Śūgīya i: agm -  
bhām; agm - bhām; agmām - bhā-  
nām.

Króćcy Visarga da (czy powstaje z z,  
 czy z v) przed tworzącymi argumencie się  
 z następującą przechodzi w spółgłoskę argu-  
 cą przed następującą po tworzącą pod-  
niebieżną, językową i zębową spółgłoską;  
 czyli Visarga + c, ch = śc, śch  
 — + t, th = śt, śth  
 — + ṭ, ṭh = ṣt, ṣth.

ś jest językową podniebieżną  
śh „ językową  
ṣ „ zębową.

naraś carati

naraś charena (podstępnie)

punash tairkahi (długo)

rāmash thakkurahi (bóstwo, -<sup>o</sup> tytuł)

honorowy = cejący Rāma.

ramās tishthati

(th nie zachodzi na początku wyrazu)

śush cf. śhnaṭi

nas cf. ṇac, neare

lith cf. ṭ, lith

uda cf. woda.

(udam, woda) + thā = udathi cf. udā niem. liban.

paraśu cf. śēdekis

aive cf. eyus

luth cf. lubić, ṇac, libens, libens,







The winter of 1891-2  
 was very - regular and  
 sunny & warm for  
 the season. The spring was  
 very - pleasant with  
 much - rain & a  
 frost in the middle of May.  
 The summer was very - warm  
 & the autumn was  
 very - dry & warm. The  
 winter of 1892-3 was  
 very - cold & dry. The  
 spring was very - warm  
 & the summer was very -  
 warm & dry. The autumn  
 was very - warm & dry.  
 The winter of 1893-4 was  
 very - cold & dry. The  
 spring was very - warm  
 & the summer was very -  
 warm & dry. The autumn  
 was very - warm & dry.  
 The winter of 1894-5 was  
 very - cold & dry. The  
 spring was very - warm  
 & the summer was very -  
 warm & dry. The autumn  
 was very - warm & dry.



madhu = stob. mede.

bahu: r. n. bahine alts bahave.

bahunah " bahoh

bahuni " bahan

bahunoh " bahvoh

tān + janān = tāñjanān

tān + jhallān (attā) = tāñjhallān

tān + śatrūn = tāñśatrūn alts tāñchatrūn.

} n + prodries  
j, jh, ś

tān + damarān = tāñdamarān (bijātyka)

tān + dholān (Kozid) = tāñdholān

} n + jzevlowe  
d, dh

ta

तारखेलान्

tān + lollān = tāñlollān alts tāñllollān n + l

tān + tathā = tāñstathā (tān + thallārān = tāñstha)

tān + tanikān = tāñstetanikān (Duto)

tān + thakārān = tāñstthakārān

tān + ca = tāñśica

tān + chāgān (Kozid) = tāñśchāgān

} n +  
t, th  
t, th  
c, ch

asim cf. Δάκρυ, lacruma sam. lacruma

riksha cf. ῥηκτος, urvus

tush cf. cichy, чирый



Stenā lokānān dharāni corayanti.  
 Bālan mukthān kshālayatah.  
 Janakāh putrebhyaḥ pāpasya phalaṁ  
 kathayati.

Śiṣyā gurūn pūjayanti namanti ca  
 Phalāni hastayoh pāṇyoraṇayathā  
 ganayattā'ca.

Puṇyān ~~duḥkhatāraṇāni~~ duḥkhāḍakṣhaṇi  
 (duḥkhāḍgopāyati)

Śītā aivāndandūistūḍayanti.

Kopādmripatī stenān kunteṇa viśhyati.  
 (Kopādmripatī).

1. Koncorve t p̄sachoti w ⊆ p̄sach ⊆, p̄sach  
 a to i sup̄lla p̄sachoti w ch.
2. P̄sach i<sup>th</sup> Koncorve t p̄sachoti w j.

Koncorve t asyuvilajesi p̄sach p̄sachthor  
 p̄sach. p̄sachicimz, j̄sachor, i n̄owz  
 P̄sach p̄sachicimz i p̄sachoti w ⊆ a  
 to i n̄ow p̄sach w ch j̄sach po Koncorve  
 n - n̄); p̄sach p̄sach n̄ow p̄sach w̄z  
 i<sup>th</sup> Koncorve im̄im̄i m̄is̄k̄icim̄i p̄sach  
 i<sup>th</sup> Koncorve p̄sach p̄sach n̄ow t p̄sachoti  
 w̄z

Udāhervicānām balena gōrhe tatra  
Kampate.

Putrasya mukhair janaka ikshate.  
Tishyānām hitāya (Kalyāṇāya) yata-  
maha iti guravo sadanti. bhāshante.

Janakanā bālā annamarthayante.  
Vane tatra gajā gajā rikshaiṣyudyante.

Dvijau (Dvijāti) atra

(Dvijāvaha) Dvijāti atra sūdrav sevete.

(Dvijāti iha)

Phalāni ~~isthānām~~ (bālānām / bālānām) vacante.  
~~isthānām~~ (isthānām) vacante.

Kuto Shanain labhadve?

Ahemaṁśhē yajñamārabhate.

jan cf. yéponde, 2-yeu-éup; fac. zigro, genui; ~~fac.~~

moi cf. fac. morior, gr. Zu-β-potos zam. <sup>#21</sup> Zupotos, slov. mréti, mbré.

prois cf. fac. pecus, pecu, noris i ~~shp~~ ptoe, pies.

Dvijā = dwa razy uradzony. <sup>osobnikowi</sup> Trzech piewczych

(bramini, wojownicy i Vaisya) miaty

prawyty ~~norma~~ i wistego ~~norma~~ wygony

prawyty, i to nawiązki ~~tych~~ bytyj ~~prawyty~~

i ~~norma~~ i do swej ~~tych~~ prawytyj ~~norma~~ wbojini

na sienie ~~tych~~ i inne ~~norma~~.

Toż ~~norma~~ jako ~~tych~~ ~~norma~~. Największe  
Kasta (śūdra) była od tego ~~norma~~.



Acc. jāyām cf. aquam, rāṭā, χείρην  
 Pl. jāyāyāh cf. χείρας, paterfamilias  
 I. pl. jāyābhīh cf. deabus rāṭānī

Króćcówki: liubz podro. i mroziej  
 prób N. V. Acc. jāk w temach un i lab u.  
 Ale g. L. Dn. jāyayoh (z Króćców a  
 w drugiej rymie!). I. pl. jāyāsu: Króćcówka  
 su prostaże nieomieniona, przenieśli pr-  
 jądza ā. Uro. jāyāyā!

upa = ὑπό, sub

pari = περί, per

pra = pro, πρό

am = ~~είς~~ <sup>εἰς</sup> ~~αὐτά~~, εἰς (τα)

apa = ἀπό, ab

upari = ὑπέρ, super

parā = ὑπέρ

antar = inter

du = δύς -

urī bac vertere

pari - m' zastubić, wstawić "oprowadzić",

przenieść necessary oprowadzić nara-  
 cionę ze rṭy w Koto ognia.

Prayāga = Allahabad, w mijen, gdzie rzeka  
Yamunā (Diuanna) wjeżdża do Gangesu. Mijen

to swigte just do this in a few days.  
mek hinduon.

10 21.

rathya <sup>ulisa</sup> drage ad ratha was  
vihaga athiha powietu i gam iso  
saindhye ad. sam + tha (potencia, zellungie  
ig dia a neq = zuriach), istt samoll - swiff)  
grihastha ad griha + tha (majduygy ig r Thom)  
vyadha ad vyadh bafie  
bhaya of. bac is, bazarin  
sahasu Insto. ad sahas sita

ud + di = uddi.

Vishnu prabhatam bhiksham grihasthanam  
bharyathyo bhikshante.  
Prayaga Saiga Yammaya saingacchate.  
Papa jama manushya eva gadin na  
labhante.

The vishnu, tiro' dya hareh Kanyam saigam  
parinayati. <sup>sabrinsca</sup>  
Rana ishukhioripatayo yedhyante <sup>sabrinsca</sup>  
parajayante.

Nripati atra (Nripati iha) rathayam  
krishnaabhyamaivabhyamavataatata  
(avarohatah).

Vidyayarthah putraa lokhate.



"O śiriciā i o zmośen"

Pāpānām vyāṭhānām bhayādvibhāṅgā-  
nīdayate.

Harer bhāṣhām nāvagacchāvah.

Saindhyayor rishayo devān vandante.

Jñānasya rathyāyām gurur śiṣhyasā  
sainigacchete.

Devānyajāvake haraye na yajāśrah  
yajāvah.

# X.

At 6. Vyākṛtādy:

~~vrīpat pibati = vrīpena pīyate.~~

vrīpa udakam pibati = vrīpenodakam  
pīyate.

vrīpah pibati = vrīpena pīyate

vrīpo gacchati = vrīpena gamyate.

Kṛi (Kṛoti), Kṛiyate VIII.

Khan (Khanati), Khanate, Khāyate I.

gai (gāyati), gīyate I.

grah (grihvāti), grīhyate IX.

daśi (daśati), daśiyate I.

do (dyati), dīyate IV. Krajañ

ḍā (ḍadāti) ḍīyate III. dīwṛṇ (dare, daki)

ḍhā (ḍathāti) ḍhīyate III. cf. dīwṛṇ, daśi (dā)

ḍhe (ḍhayati) ḍhīyate I. cf. dīwṛṇ (ḍāngling), dāki





Vihagabhyo dhānyam kīṇyate.  
 Mīlāḥ kanyābhikṣāśāhyante.  
 Harīḥ surā Rāmenā śāsyate (śīṇyate)  
 Vismunā pāminā <sup>ādālam</sup> ~~śāsyate~~ pīyate.  
 Sukhena cchāyāyām supyātā ~~śīṇyate~~  
 (~~śāsyate~~) <sup>ity</sup> ~~śāsyate~~ (śīṇyate) jānāh.  
 Rishirbhāṇijyate.  
 Janakīnāśāḥ ~~śāsyate~~ śīṇyate.  
 Surājñā śishyena kīṇyate.  
 Śishyābhyaṁ śāstram śīṇyate.  
 Kṣhetrestu dhānyamuppyate.  
 Akṣhairdivyate.  
 Nripaterājñā vidheyairbhīṣhāirgrīhyante.  
 Nalaya Kṣhetre Kharjyate (Khāyate).

## XI.

- Nadyāḥ śīto vāyur upahatā.  
 - Yadā nripam saranam arthayata tadā  
 Sukkha 'stīṣṭhata (tadānartho 'stīṣṭhata).  
 Nadyor ~~Nadyāḥ~~ Janāyām Yamunāyām ca  
 gūro vartate.  
 Nāyan ~~Nāyan~~ Rāmāya stotram agāyatām.  
 Rishē Kuto ~~Devābhyaṁ~~ ~~Devābhyaṁ~~  
 devīṅghritena yajathah? <sup>haran</sup>  
 Devyāpāśyo ratnāni manūni cāvahan.  
 Kopādgurur hastenātādayatechishyam.  
 Bhrityan ghaṭeshu vāryā vāryāharatām  
 Pārasunā vīkṣeshyah (tārushyah)  
 Kāṣṭhamavākrīntata. - Rishirindrasya  
 patrīmīndrānīm śikṭhairsānsat.

mukti wyzwolenie od wędrówki duszy,  
która wyzwolona rozplywa się w nieosobistym  
jestestwie brahman (rodz. mji.)

sānti spokój, pokój wewnętrzny, obojętność  
na wszelkie warunki Dżesze, wygaszenie  
namiętności.

śruti pismo święte, Weda, objawienie, od V  
oru słyszeć.

smṛti od V smṛi pamiętać, to co się prze-  
chowało przez pamięć, przez tradycję.  
Do tej kategorii zaliczają smṛy różnych  
dziejów powstających, przedewszystkiem jednak  
Księgi praw (dharmasāstra).

1. Sādhūnām bhaktyā vistuvastushyati  
muktim ca yācchāt.

2. Bahvīnām jātūnām varā nagaryāmanasa.

3. Śhīmesudāyante, bhūmyā ud°

4. buddherbalena - buddhyā ba° - dubhā-  
nyapārayām (prz. X, końcówce samogł.  
boga viṛddhi).

5. dharmāgopāyati (zup. lekko 4)

6. buddhyādyogena ca bahvīm kīrtim vindetha.

7. Kavaye kīrtyai (kīrtaye) Kalpatē.

8. bhūtyai (bhūtaye) śivam namāvaḥ. etc

9. raimā aśvasya ~~hau~~ hanvorbādhyatē.

10. rātram (rātryām) śrutim apathāva.



# XIII.

dhū. Nom. 29. dhū cf. nađi. Łonty  
ialk nađi ale prad samyřtashkonn  
kricevskani tamat dhiy. Prōu tego  
J. Ab. J. L. 29. Pabre i Ser. pl.

dhiye

dhiyot

dhiyi

dhiyān.

Łq to kricevski tematin spōtyřtkowey.

ati prze, poza - adhi na - anu po, u  
(zas, kolej) - api <sup>tu pty am</sup> alhi do, pony  
(osobna zblizienie, dazinosz ku cennu) -  
ni fliwank z gory w dōd, w, wewnstz  
prati napowrot, przeciw, naprociw  
vi ot (od dalekni).

ati + kram przechodzić (isć poza cel)

adhi + stha stać na cenn, stanąć, wstąpić

na co, stad: panować nad cenn.

anu + gam isć za kim, towarzyszyć, naśl.

Łować; anuja wroczony po kimś, wroczony

api (pi) + dhā próżyć na, przechodzić

13

abhi + gam pnyjś' do, abhiyś' sū to lgo  
ni + sad usiqłć; ni + vas mienkać się  
prati + gam, iś' napneiw, wrócić się  
vi + gam, pójść, odejść, zniknąć

---

Śrī albo Lakshmi, matronka Vishnu,  
bogini <sup>piękności</sup> szczęścia. Powstaba z oceanu, gdy  
bogowie zniszczeni i robotkami prae Tempora  
za poradą Vishnu jeli mienić ocean  
(głównie Mandara, wąż Śesha, na którym spoczywa  
Vishnu, Vishnu sam w postaci śkwaia stęży  
ca pętlę oparcia), z którego wtedy powstały  
różne rzeczy (Kāmadhenu, amrta, jōri-  
jōta czyli Dymy Korale i t.d., nimfy Apśravyā  
a także Śrī sūdzca na lotusie. ~~jak to było~~  
Kāma bōż miłości (syn Lakshmi), bōż  
języka i trziny cukrowej, cęciwa i przesłab,  
a strachy i kusiaków.

---

Śrīh samundrādutajāyata. - Kurtak Kā-  
vāparyadhiyektām z Śrīrā vijāktināi  
bhāshām abhāshantek. brāhmanaiḥ  
pratyabhāshyata. Buddhyā (Śrīyā) Kāpota  
jāladannuyata. Surubālan makkhalayā  
~~sang~~ ~~pratyahayata~~. Yada śrīhyanāiś' bōż-



Yatā śiṣhyarṇa hrīvyawāśyattadā  
 Dharmah pratyahanyate. Kṛtāh  
 śreṣṭhā dhenuḥ alabhadhvam?  
 Mahārājena Kṛtūnā bhūmih aśiṣhyate  
 (pīṭhavyadhyakṣiṣhyate). Śrīyai (śrīyā)  
 nripatim prāpatyāmahi (nripamāśrayāmaḥ)  
 smṛti vishnurnāracyetām. Kṛishṇāyā  
 dhenuḥ (dhenuvāḥ) kṣhram śiśubhyām  
 piyate.

#### XIV.

Indrāyāḥ stutim vadhvo gāyanti (stutim  
 stutin vadhūḥ bhigāyate). Kṛtīm utkṛjant  
 vidyāścāthyasyata, satyān vadata, gurūn-  
 namate (pūjāyate) itī śiṣhyānām smṛitīnām  
 ādeśah. Nripāḥ nripāḥ rakṣantu (gopāyantu)  
 prāpānśca dādayantu itī Dharmo va-  
 piyate. He vācivah śvaśrīrnamata, kṛtā  
 śvāmū tādayatu pīdayatu vā. Bhūṣha-  
 ṇāyāḥ karatām (ārayatām) itī Devyā (ma-  
 hīshyā, rājñyā) dāyāvāṇi syetām. Juhvībhyām  
 vedam (vedyām) vāri (jalam) siñcāma.  
 Akṣhair dhanena (vasunā) dīvyā **veti**  
 Kṣatriyābhyām abhāṣhyata (auśyata).  
 Putrān vadyopanaśirūṭṭi brāhminān ayate.  
 Nārā vāpān kṣhantu.

Drashtānam (vishī) Vasishtha Visvāmित्रा-  
 bahūnām sūktānām Kartānam (drashtā-  
 nam). Bhartari (bhartar) Bhāryā (jāyā, vadhu,  
 patnī) smṛyate (bhartarām karmayate).  
 Kshatriyā netrīnamayachakre satrūbhisca  
 (aristhisca) yudhyantām. Dāto nadyām  
 svasthyām sangacchātām. Drashtā  
 (dhātā) lokko' vijyate (niramīyate).  
 Sādhūnām datrūnām gṛhasthu munin-  
 bhyo (yatibhyo, parivraḍbhyo) bhikṣhā  
 dīyate. Nripo bhujah śatranūnām (śu-  
 knām) Kartari datāvaratata (obhavat,  
 oset). Bhṛityā bhartṛinśā (svāmīnā,  
 īśvarān) sevantām. Śaḍ sādūnām  
 rakṣitṛīndevān āśrayadhvam (śa-  
 nam prapadyadhvam). Dhātuh (drashtuh)  
 Kṛipayā jīvanti jānāh (lokāh, na-  
 musyāh). He datar dāidra namanti.  
 Vasīrṇarātā nagaram nayati.



# XVI. Brāhmanabhyo

Nahapānasya jāmātravṛkṣabhadattina  
 bahyo gāvo grāmāśca prabhūtāni ca  
 suvarṇam adiyāta. Mātur bhūṣṇayāni  
 vrasithyo yocsha (yaccheth). ~~Iti~~ <sup>Iti</sup> ~~tan~~  
 śvebhyo ghāṣamākaratyāivān mā <sup>pa</sup> ~~śayatu~~  
 (na ~~śayatu~~). Bhūṣṇayāni (bhūṣṇiṣṭu)  
 jyotiṣṭhāyā <sup>vasiṣṭh</sup> ~~dhikā~~ bhāgah pitrā  
 śayātām. Ye śivāḥ nityaṁ kṛṣṭhāni  
 jalāni ca grīhaṣṭhāharati pitrājīṇā.  
 Śivo vane caranti. Kṛṣṇayā ~~gā~~  
 goḥ kṣhīreṇa ~~vastanti~~ varṣṭhāni  
 loṭhiyāni vatha ubhate. Śveṣayorgavar-  
 yugmenavṛkṣimadate. Uarib śivāśca  
 vrasāṇam rāmasya bhūṣṭarāṇam parina-  
 yatah.

Wiosna 7/8 wystawia wielkość boga  
Viśnu. Mowa ta o jego inkarnacjach  
(avatāra).

śatrūn agamayat svargam = nie-  
przyjaciół zniszczył, zabił: svargam gam  
= umrzeć, Czes. zabić. Viśnu jako  
Parasūramā, syn bramań Jamadagni,  
mści się na kszatrijach za zabicie jego  
i zgładza całe pokolenie wojowników.

vedāntkām evān avedayat. Przez to,  
pom Viśnu jako ryba wyratował pierwsze-  
go rodu Manu i 7 wiosek (rishi,  
7 rishi = 7 świadom Wielkiej Mądrości-  
cy). Wtedy to przekazał im prawdziwą na-  
ukę o duszy odwiecznego Brakmy.

āśvayao cāmritam devān. Gdy bogowie  
byli uciemiężeni przez demony, Viśnu  
przeprowadził im wojnę. Zaczęto kłócić  
ocean, z którego wyłonił się mityczny innu-  
naktor (amrita), który uderzył bogów  
utrącając siłę. Viśnu przy tej okazji  
przybrał postać ziobera i był punktem  
oparcia dla góry Mandara, którą bogowie  
Ocean niosła.



cełam athyāyagat \* viśhim. Wody  
powstały z ust tego Brahmny. Zda się  
by, że demon Hayagriva skradł Wody  
i zatopił je w morzu. Viśhim, jako ryba  
pokonał i zabił demona i po potopie  
zwrócił Wody Brahmnie.

āsayat salile prithivī = osadził ziemię  
na wodach. Demon Hiranyāksha zatopił  
ziemię w głębokości morza. Viśhim, prze-  
jęwszy postać diśka (varāha), i Kłami-  
ciem wygrywał z wody i na dawne  
miejscu osadził.

\* adhi i padfus obornika Apłęgo znaczy  
także „to obtus”. Stąd tutaj Caus. znaczy  
prawdopodobnie nie „na uszy”, lecz „sprawdził”,  
że Viśhi odgrywał Wody.

Krishna i Balarama, dwaj bracia,  
Którzy ziemię oszabodkali od nieczystości  
czyli ja demonów, są inkarnacjami Viśhim.  
Powstał on z dwóch włosów tego boga,  
czarnego (Krishna = czarny) i białego, które  
on wsadził na ziemię, by świat wyratować.  
Dziś jest on w stanie...

1. marut(s), apad(s), gīvan(ts)

$$\underline{\text{manas}} + \text{ni} = \text{manānīci}$$

jagat + ni = jaganti

$$v_{\text{air}} + m_i = v_{\text{air}i}$$

sugan (Dobro lice) neutr. N. pl. sugani  
~~travni~~.

*Xie Chuan* podaje: *Kanichin* *Nyph. nunti.*

2. Spółgłoskiw tematy wsiwają nosowy  
spółgł. lub amosowe a w wyjątkiem zalko-  
sanych na spółgł. nosowy i półnosowy.

Part. prac. Par. 3. klasy (2 rękopiski)  
i kilka innych mają w N. pl. nęsk.

-ati albo ani: datati albo datani.

2 b) Przyrostki mocne:

N. Acc. sg. } masc. N. V. Acc. plur.  
N. V. A. du }  
N. V. plur. } neutr.

c) Przep. moze jak wyzej

stabe (Königliche Königl. Landwehr  
zu d. 10. Jg. Nr. 1. v. d. 1. g. n.)

najobavna N.V. Ac. Du. ventr. i casus  
 Obligui 2 Korowthamri samogb.



4. budh - bhut, bhutsu

Pierwiaszki <sup>sub h</sup> sakkaisane na spótyb. asphr.  
Dziwizony <sup>sub h</sup> p'it'as g'ajga is it spótyb.

Dziwizony nie aspiracyj (z wyjątkiem j)  
przybrany aspiracyj na powstaniu, jeśli  
aspiracyj przy końcu zwisku:

Duh - Dhuk

Uprawiszady is traktaty filozoficzne,  
spekulacyjne, oparte na medach. i innych  
najdawniejsze stanowisz tak zwany  
Udânta (Korice Wed).

Manu przywróceniu bogu Indry

Indr<sup>2</sup>~~as~~ <sup>1</sup>sathayath <sup>2</sup>sath <sup>1</sup>marudbhuh sath  
wiotam amarayath (ayathayath).

Sukrida<sup>1</sup> vinâ na Kôpi Kincit Karyam  
Dushtkaram sâdhayath.

Sarvâsu rathyâsu cchâyâyai starân  
(vrikshân) rojayeyuth (rohayeyuth).

Yâni mitrânij âpati bhaktânî,  
tâni jagatsâ durlabhânî.

Dvijânânî (dvijâtînânî) wellhalopa-  
vîtanî ca hinvitî Kriyâtâm (Impv.) -  
Kriyâtâm (Ojkt.).

Agneḥ pascād stān dṛishadain  
sthāpaya.

Udadhik kavibhiḥ saritān cha-  
cyate.

Phuṣṭibhiḥ sarvāḥ prajāḥ ~~pāla~~  
~~pālyantām~~ pālyeran (pālyantām).

~~Ked~~. Eteshān brāhmanānān  
Kecid upanishatsu kecit omvishṭhu  
Kus'alāḥ! eke - apare <sup>-āḥ</sup> luh anye).

### XXI.

vādhyāye parivrāḍ vācam uterijet.

Ritujām (ritwikshu) ya ricah pathati sa  
hotoryate.

Snātallakḥ vrajam upānahan chattram  
ca dhārayet.

Mama (asmākaṁ) dṛiṭen vāno ba-  
lishṭha iti Rāvano vadat.

Jamrāt Jamrantān Jamayēḍ <sup>visvayān</sup>  
ca <sup>visvān</sup> visah pālayet.

Rikshūshnig api dṛidyate.



Pitur drig (drii) mayi (asmâou)  
nyapatat (mâm ârchat).

Mitrathrukshu (°thrutou) Viskishomo  
ganyate.

Rigbir rishir Indrânîni sarisanti.  
Kinâ samrâd dritou (dvidbhyah,  
dvishah) prâharat.

Rane Krishno dvidbhirahanyata (a-  
mânyata).

Samâkâm dvisho vugbhih pitryerann  
ili Krodhâd brâhmanas' vadat.

---

4 stadija wżycia: brahmacârin uczy  
się wed. i narodzi ciela (guru). Po ukoń-  
czeniu nauki opuszcza jego dom, jak  
snâtaka (tj. talik, który się wykąpał);  
zostaje grihastha. W starości idzie do lasu  
jako pustelnik - vânaprastha. Najwyższemu  
stopniowi doskonałości jest stan ożjstwy  
na wszystkie 2 ebralla: sannyâsin (choti  
nago, 2. aurzesana).

## XXII.

Harah stotrāya (stutya; stutaye) giram  
uttrijata.

Sharatākhaṇḍasya pūrṣṭu shanims  
vanijas tejāsvinā ca Kshatriyā va-  
santi.

Purūravaso yāsah Kālīdāsenāgāyate.  
Maṇḍarīnam āhrāyayatetyāpīyā-  
yad bhābhūst. (ādisād bhū?).

Tāpasvinān maṇḍarīni śrīgān na  
sajeyuh. (yacchati.)

Rāṣṭrāni caṇḍamāh prāṇībhyo jyotiḥ  
Sumanobhik phalān payasā ca na  
prāṇībhīḥ devān yajeyuh. (yayanti.)

Apsaraso rāṇe mṛitān Kshatriyān svay-  
vayasā na vidyayā divo bhṛābhīḥ  
(bhṛābhīṇān) prathamāh.

Haviṣhā devā vartante.

Śrīgān vanig yāsah Kshatriyo mukhīn  
tapasvīcehati.

Yojitān calakṣuṣṭhī vāṣṭpai niddhe.  
(calakṣuṣṭhī — niddhāni).



XXIII.

Sūta aivānis tādāyantaṁ nindāmat.  
Nripaḥ pāpān daṇḍayann amain ca  
sadbhyaḥ tadac chas'yate.

Kṣatriyo rane jāyann mahad yaso labhate.  
Jyotiḥśho (jyotḥśān) ādityaś candramāś  
ca mahāntare.

Sham (vayam) Kshetre patato viḥgaṇ  
apasyam (° syāma).

Atya jīvān chvo mṛitah.

Satām vāll Kriyeta.

Satsu vasata.

Kanyā<sup>3</sup> orajāḥ srija<sup>2</sup>(n)te<sup>1</sup> drishadi sīdati.

Vadhīm<sup>3</sup> vasu corayantīm<sup>2</sup> bhartā<sup>1</sup> daṇḍayati.

Grihe bhrāmyad<sup>(1)</sup>bhyaḥ madhukūḍ<sup>(1)</sup>bhyaḥ śūśor  
bhayam.

(Brāhmaṇā upānahaṁ caruṣaṇā  
Kāṣṭhena vā Kārayanti.

Bhagavato Viṣṇor Devallulom taya  
gnāmasya sūktāni saritaḥ tre kiṣkati.  
Pāṇini Bhāṣya <sup>bhikṣ</sup> bhikṣaṁ mājayet.  
Indramantan Kavi āgacchataḥ iti  
rājñe bhikṣyā nyavedayan.

He sūktā ātmanor nāmni (nāmanī)  
māni vadatam.

Brāhma bahūśhīpanishatsu varṇyate.

Brāhma viśhu ity ~~viśhuḥ~~ ~~vadanti~~.  
ity ~~viśhuḥ~~ ucyate.

Yo brāhmaṇo bhāṣaḥ śarīreṇ āva-  
chidyate sa manushyasātmanocyate.

Candraguptaḥ sarvaṇyā (-o viśvaṇyā)  
bhūṣaḥ <sup>(nā)</sup> balavān samrāṭ abhavat.

Y balavantaḥ bhakṣyāḥ Kṛishṇa-  
ya sarāṇām agnidyanta te sarve  
sarve dvīḍbhīr (x' vīḍbhīr) ambāyanta  
(hātāḥ).

Rikṣa kiṣkṭub api dvīḍyate (vidyate)  
(vartate).

Pātaliputrasya rājā janmanā śūdrāḥ.

# XXV.

Maghānā marudbhī ca vṛitro 'ghātyatā.  
 Yuvatāyo (~~yuvatyā~~) gītān agāyān.  
 Vidvānsan bāhyanān vivadete.  
 Saramārkho devānānī suny ucyaṭe.  
 Pratyāñci mahānti vanānī vīdyante.  
 Parishadi viduṣṭān (vidvātān) īre-  
 yānī ca dharmān upadīśeyuḥ.  
 Pāpānī karmānī cakṛivānīvo 2  
 ahaḥ tishṭheyū sātrīn ca śīdeyuh.  
 Yūnā kṣatriyena yāśo 'labhyatā.  
 Prān devān vandeta (pūjayet) namet  
 prāci devānānī devāh ~~devāh~~ ~~devāh~~  
 Ahar aharī sūryān pūjayet / vandetay  
 Ahar aharī ādityān —  
 Ahar aharī bhānūn —  
 Svabhīn karīvo lātāh (māritāh)  
 Vanavāsinān kīṇāśānī śrīṣṭho  
 rājā.

1) rikṣhā saramā

2) ye pāpānī karmānī ācarānī te 'haḥ



patih, pate, patim, patyâ, patye, pa-  
~~patim~~ tyuh, patyan. - pati, patibhyâm,  
 patyah. - patayah, patim, patibhih,  
 patibhyah, patinâm, patishu.

sakhâ, sakhe, sakhâyam, sakhya,  
 sakhye, sakhyuh, sakhyau. - sakhâyam,  
 sakhibhyâm, sakhyoh. - sakhâyah,  
 sakhin, sakhibhih, sakhibhyah, sakhi-  
 nâm, sakhisu.

asthi (V. asthi, asthe), asthivâ, asthoe,  
asthrah, asthri (asthani). - asthivâ,  
 asthibhyâm, asthroh. - asthini, asthi-  
 bih, asthibhyah, asthinâm, asthisu.

stri, V. stri, Ac. striyam, strîm, <sup>striyâ</sup> striyah,  
striyâh, striyâm. - striyam, strîbhyâm,  
 striyoh, - striyah, Ac. striyah, strîh,  
 strîbhih, strîbhyah, strînâm (byllio),  
 strîshu.

Di. V. dyauh, Divam, Divâ, Dree, Divah,  
 Dyvi. - Divam, Dyubhyâm, Divoh. - Divah,  
 Dyubhih, Dyubhyah, Divâm, Dyushu.

Mrâh, râyam, râyâ, râye, râye, râyah,  
râyi. - râyam, râthyâm, râyah. - râyah,  
râthyh, râthyah, râyam, râsu.

anadvân, V. anadvan, Ac. anadvâham,  
anadvâh, anadvâhe, anadvâhah, anadvâhi.  
- anadvâham, anadvâthyâm, anadvâthah.  
- anadvâhah, anadvâhah, anadvâthi,  
anadvâthyah, anadvâhâm, anadvâthsu.

panthâh (V. id.), panthânam, panthâ,  
panthe, panthah, panthi. - panthânam, panthi-  
thyâm, panthoh. - panthânâh, panthah,  
panthi'thih, panthi'thyah, panthâm, panthi'su.

Nūttein pūṣṭhikūn gīlān vā ōrtūn  
brāhmacārī samājān gantūn (ST)  
nārkaṭi (brāhmacārīṣā samājā na  
gantavyāḥ; samājān na gantavyam).  
(samājāḥ, samānājāḥ).

Karmāṇy anyasmin jannamā  
phalavantīti cintayan plemān  
vikṭan sāthajitūn (D. Sr. 42)  
- samācaritūn - yateta / cintayāt  
pūṣṭā vikṭan sāthajitūn <sup>ya</sup> yatam  
Kanyā udyāne vrajāḥ vrashtūn (band  
dhūn) niṣamāḥ.

Ukṣāntāni mitrāni duṣkṛāt karitūn  
(karitūn) samasthāni.

Duṣṭitarāḥ pitavau nantūn āgataḥ.  
Kathūn asyāḥ sundergīs taramān  
vapreḥ tapānīsi vādūn (sahitān)  
samartham (partham).

Bhavan paṇḍito bhavitum arhāt;  
bhavātā paṇḍitena bhāvyam.

Kadīn tārītūn (tārīṣṭ) naus brayā-  
nāyayitavyā (ānāyā, ānāyayitā) (ānāy-  
mā, ānāyā).

Balavāntāni marutāni vādūn kaḥ  
samartham.



arhitha

Idam prathaim bha-  
vadhir vacayitavyam  
(vacanīyam).

Vedam Sanskṛyatarā  
vidyā (o tarāni śāstrāni)  
<sup>(abhyāsitum)</sup>  
adhyakṣam pravṛttāḥ  
(prāvastatā).

Suffix na an Verba auf  
rê und auf r und d. Ausserdem  
hîna, glâna, mlâna, pyâna  
 (pîna), kshîna, śîna, dîna,  
lîna, lûna, lagna, bhagna,  
bhugna, magna, rugna, vigna.

Ausnahmen.

jagdha (W. ad), Khâdita, mattha,  
murdita, rudita, udita (W. vad),  
vidita (= wissen), svâdita.

Suffix ta an vocalische WW.  
 (außer den oben genannten) unmittelbar.  
 Unregelmässig: gîta, datta, hita (W.  
dhâ), pîta, mita, sajita, sita (W. so  
 binden), sthita, hîta (W. hve rufen).

Unmittelbar an consonant. Wurzeln  
 mit folgenden Consonanten u. Nasals.  
 gruppen in den ersten 9. Classen:

प्रमो भूमौ घातुं शंससि जुहोषि  
 चान्ध पाणिने ।

## Ausnahmen:

dyūṣita, paṣita, kupita, lapita,  
uṣita (W. vas), śvasita, hasita,  
ucita (W. uc), rucita, vrajita, trishita,  
mushita, marshita (W. mriṣh „ertragen“),  
śubhita, dr̥bhita (W. dr̥bh „erwachen“)  
mahita.

Mit i bilden das Part. alle Verba  
des Cl. I, Causale, Denominative u.  
abgeleitete Wurzelformen, sowie  
WW. auf Consonantengruppen, linguale  
und folgende Consonanten:

खगौ फलं घटे कायायां कथयावः

Ausnahmen: dyūṣita (W. dyūṣ),  
śhtyūṣita, syūṣita (W. śyūṣ „nähen“), taṣṭita (taṣṭh  
Zimmerung) bhr̥ṣita (bhr̥ṣj „rösten“).

Mit ṛ nur gar̥bhita. śat̥

Lect. XXX.

L. 6. ... ..

... ..  
... ..  
... ..



2, 3, 8 + 10, 20, 30 = dvā, trayaṣ, aṣṭā.  
 + 80 tylko duṣ, tri, aṣṭā  
 + 40, 50, 60, 70, 90 obī formy.

ūna nicaṭy, minj

26 śaḍviniśat

33 trayaṣviniśat 34

36 śaṭtviniśat

42 dvā°, tricaṭvāviniśat

43 trayaś°, tricaṭvāviniśat

46 śaṭcaṭvāviniśat

48 aṣṭā°, aṣṭācaṭvāviniśat

49 navacaṭvāviniśat, ūna°, ekona°

53 trayaś°, triṣaṅcāśat

54 caturṣaṅcāśat

56 śaṭṣaṅcāśat

76 śaṭsaptaśat

82, 83, dyośiṭi, tryaśiṭi

88 aṣṭāśiṭi, 86 śaḍaśiṭi

96 śannavaśat

101 ekottaraśatam, ~~śat~~

115 pañcadaśāśiṭikam śatam v.  
pañcadaśāśiṭikaśatam

300 tristata n. v. hri śatāni

Atharvan nazwa dawnego rytu wiczeln.  
Atharvaveda zawiera różne zabobony  
zamierzające przeciw chorobom etc., przez  
koleistwa.

Kalijuga obejmuje 432000 lat, za-  
cyna się 13. 2. 3102 n. Chr.

$$\begin{array}{r} 1895 \\ 4997 \end{array} \quad \begin{array}{r} 3102 \\ 1581 \\ \hline 4983 \end{array}$$

... ..

... ..  
... .. - 78 ... ..

... ..  
... ..  
... ..  
... .. (wied. el. etc.)

Kṛitā v. satyayuga 1,728,000 lat  
tretāyuga 1,296,000 lat  
dvāparayuga 864,000 lat

Asvino rathas trisbhis' colhrais  
yuktah.

Asvinâv rishinâ catasribhis  
risbhis stuyate (sasyete, idyete)  
Shannvâin bhâtrânâin kishno  
jyeshthah (shatsu bhâtrishu...)

Pāncasu nâṇḍavashu arjunas  
tritiyah.

Ashta (asitay) vivahâ ity eke  
shad ity <sup>asvina (â)</sup> anye manyante.

Saptavimsâtir ashtâvimsâtir vâ  
nakshatrânâin jyotisha udâhriyate  
(nakshatrâni - udâhriyante).

Brâhmano 'shtame Kshatriya  
ekâdase vaishya dvâdase <sup>Samvatsara</sup> ~~vatsara~~  
<sup>(nityata)</sup> upanîyatam (~~vats~~ upanetavyah,  
upanânyanîyah, upaneyah).

Dee mahatî jyotishâ divi  
vâjete (~~ishhete~~?)

Pāncamîṃ vicam astuyâpya (achya.  
paya) ~~st~~ guruh shakthim ~~ap~~  
apathat.



śākyamaṇir buddho 'śīkṣatāṃ  
jīvitasya samvatsarakṣīritakḥ.

Kvaciť trayastrimśat kvaciť-  
trīni sahasrāni trīni śatāni tra-  
yastriṃśac ca devā (Devānām) vede  
ganyante. XXXII.

[illegible]

Tām divyārjavarājamānām atimānu-  
 sthām iva dṛṣṭvā rājaroher hṛdayam  
 (tanyām) anuraktam [rañj + anus c. acc.  
 v. loc. - Part. D. 67]. Tāto 'marādubiter-  
 ram avaganya (-tya) sa kṣatriyār-  
 ūpeṇa gāndharvavivāheṇa tām pari-  
 nītarām (paryanayati) - vyūḍhavan,  
 vyavahat - vyavahayata, vivāhitarām.  
 Bhūyishthān ahorātrān āsrama  
 ushtvā [D. 70] dushshantah śakuntā-  
 lām tyaktvā (hivā D. 70) svanaga-  
 ram (-e) nivṛttah. Tatas tīrthayā-  
 trām samāpyāsrāme (-am) pratyā-  
 ganya (-tya) duhitrivivāhāvṛttān-  
 tām viditvā [D. 70] Kanvas tām  
 dushshantasamīpam prasthāpayat  
 (prasthāpitarām). Nagaraprāptānitu  
 ś. rājaroheḥ prathamam pratyākhyāyā-  
 nte 'gramabhiṣhāpade niruktarām.  
 Jacchata Kālena sundarakumārā  
 bhavato nānu tanyām ajāyata.

# XXXIV.

Titilāpāra māyā dvādaśāhami. <sup>101</sup> ~~102~~ <sup>103</sup> ~~104~~ <sup>105</sup> ~~106~~ <sup>107</sup> ~~108~~ <sup>109</sup> ~~110~~ <sup>111</sup> ~~112~~ <sup>113</sup> ~~114~~ <sup>115</sup> ~~116~~ <sup>117</sup> ~~118~~ <sup>119</sup> ~~120~~ <sup>121</sup> ~~122~~ <sup>123</sup> ~~124~~ <sup>125</sup> ~~126~~ <sup>127</sup> ~~128~~ <sup>129</sup> ~~130~~ <sup>131</sup> ~~132~~ <sup>133</sup> ~~134~~ <sup>135</sup> ~~136~~ <sup>137</sup> ~~138~~ <sup>139</sup> ~~140~~ <sup>141</sup> ~~142~~ <sup>143</sup> ~~144~~ <sup>145</sup> ~~146~~ <sup>147</sup> ~~148~~ <sup>149</sup> ~~150~~ <sup>151</sup> ~~152~~ <sup>153</sup> ~~154~~ <sup>155</sup> ~~156~~ <sup>157</sup> ~~158~~ <sup>159</sup> ~~160~~ <sup>161</sup> ~~162~~ <sup>163</sup> ~~164~~ <sup>165</sup> ~~166~~ <sup>167</sup> ~~168~~ <sup>169</sup> ~~170~~ <sup>171</sup> ~~172~~ <sup>173</sup> ~~174~~ <sup>175</sup> ~~176~~ <sup>177</sup> ~~178~~ <sup>179</sup> ~~180~~ <sup>181</sup> ~~182~~ <sup>183</sup> ~~184~~ 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<sup>959</sup> ~~960~~ <sup>961</sup> ~~962~~ <sup>963</sup> ~~964~~ <sup>965</sup> ~~966~~ <sup>967</sup> ~~968~~ <sup>969</sup> ~~970~~ <sup>971</sup> ~~972~~ <sup>973</sup> ~~974~~ <sup>975</sup> ~~976~~ <sup>977</sup> ~~978~~ <sup>979</sup> ~~980~~ <sup>981</sup> ~~982~~ <sup>983</sup> ~~984~~ <sup>985</sup> ~~986~~ <sup>987</sup> ~~988~~ <sup>989</sup> ~~990~~ <sup>991</sup> ~~992~~ <sup>993</sup> ~~994~~ <sup>995</sup> ~~996~~ <sup>997</sup> ~~998~~ <sup>999</sup> ~~1000~~ <sup>1001</sup> ~~1002~~ <sup>1003</sup> ~~1004~~ <sup>1005</sup> ~~1006~~ <sup>1007</sup> ~~1008~~ <sup>1009</sup> ~~1010~~ <sup>1011</sup> ~~1012~~ <sup>1013</sup> ~~1014~~ <sup>1015</sup> ~~1016~~ <sup>1017</sup> ~~1018~~ <sup>1019</sup> ~~1020~~ <sup>1021</sup> ~~1022~~ <sup>1023</sup> ~~1024~~ <sup>1025</sup> ~~1026~~ <sup>1027</sup> ~~1028~~ <sup>1029</sup> ~~1030~~ <sup>1031</sup> ~~1032~~ <sup>1033</sup> ~~1034~~ <sup>1035</sup> ~~1036~~ <sup>1037</sup> ~~1038~~ <sup>1039</sup> ~~1040~~ <sup>1041</sup> 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Avastat charyādayāni rājāṇi  
dama tu (dama)ḥ.

Agāḥa dāma rājāṇi (dama)  
Dvāḥa dāma rājāṇi (dama)

XXVII.

Agāḥa dāma rājāṇi  
dama tu (dama)ḥ.

The mahārāja rājā mīrājāni  
dama tu (dama)ḥ. avastat charyādayāni  
dama tu (dama)ḥ.

Dvāḥa dāma rājāṇi (dama)  
dama tu (dama)ḥ.

Yat atmanā tat tam mīrājāni  
dama tu (dama)ḥ. avastat charyādayāni  
dama tu (dama)ḥ.

Iti mamatah uttara tava prabhingam  
Matah anujanya yathavithi catu-  
ra. Kumara samprad.

*Candubia analopătată* De  
date raportate singurate de reșea  
Șapam (anotimp) ca și în rapoartele  
de lucru. În anul 1959

a. Ammonia nitrica (Kamphor) nitrica  
 b. Ammonia nitrica nitrica  
 c. Ammonia nitrica nitrica  
 d. Ammonia nitrica nitrica

\* Y. J. m. d. b. g. n. s. i. k. l. e. n. t.  
a. y. a. p. o. s. t. o. l. i. c. u. m, v. r. e. p. e. r. e.  
l. e. n. t. e.

Thyridium albatrum, var. nov.  
abundant.



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~~... ..~~  
~~... ..~~

Imān mayā te dattān manin grihāna.  
 Mahākaviḥ ślokaśrajaṁ (-mātām) vārimukha-  
 bhīr grathnīyāt (grathnātu). (shnītam.  
 Pratiśindur (vīḥam) oṭṭeṇa rājñah koṣam anna-  
 Jarvasmād dāyāni pratigrihñāno duṣhyati  
 (duṣṭibharati).  
 Brahṭā (dhātā) ovecchoupaiva jagān niramāt.  
 Hitāya (bhūtyai, -au) dvānām śaraṇam yāni.  
 Rājāno dandena pāṇān nigrihñīyuh (-grihñāntu)  
 Kāmasya ~~duhitṛh~~ duhitṛ grihān nirmāyāsi  
 apasīyāma. (grihñātu (grihñīyāt)  
 Varo' gṛah samakṣham kanyayā hastam.  
 Divjo' nṛpaśyocchīkṭāni nāḍnīyāt (māḍnātu)  
 Nityam anirudhāsu āṇu (-e jāle) śṛṇyāt  
 (śṛṇuṣv).  
 Tryakṣho mahes'varas' candrakalālaṁ kṛta-  
 lalāto yuṣṭmān (vāh) pāyāt (pātū,  
 pātāt)

Pres. pr. śaye, śeṣhe, śete; śavaho, śayāthe, -āte;  
śemahe, śeshve, śerate.

Imp. aśayi, aśethāh, aśeta; aśevahi, aśayā-  
thām, -ātām; aśemahi, aśadhvam, aśerata.

Imp. śayai, śeshva, śetām; śayāvahai, śayāthām,  
-ātām; śayāmahai, śedhvam, śeratām.

Pot. śayīya, śayīthāh, śayīta; śayīvahi, śayīyā-  
thām, -īyātām; śayīmahi, śayīdhvam, śayīran.

yu: yauri, yaurhi, yauri, yuvah - yuvanti.  
ayavam, ayauri, ayant, ayuva - ayuvan.  
yavāni, yurhi, yantu, yavāva - yuvanti.  
yuyām etc. yuyuh.

astavam, astavh (astavīh), astant (astavīt);  
astuva (astuvīva), astutam (astuvītam), -tām,  
(astuvīthām); astuma (astuvīma), astuta (astu-  
vīta), astuvan. - asturi, astuthāh (astuvīthāh)  
stavāni, sturhi (stuvīhi), stantu (stavītu) - stavāva.  
stavai, stushva (stuvīshva), stutām (stuvītām)  
stuyām (stuvīyām) etc. - stuvīyā, stuvīthāh.

abavam, abavīh, abavīt; abrīva, abvītam, -tām,  
abrīma, abvīta, abruvan. - abruvi, abvīthāh.  
bravāni, brūhi, bravītu, bravāva - bruvanti.  
bravai, brūshva, brūtām, bravāvahai, bruvatām.  
brūyām etc. - bruvīya, bruvīthāh etc.

suve, sūśhe, sūte; sūśake, sūśāthān - sūvate.  
asuri, asūthāh, asūta

suvai, sūśhva, sūtām; sūvārakai

suvīya, sūvithāh, sūvita...

6 <sup>(marrowiunych)</sup> systemów filozoficznych w Indów:  
sāṅkhya (Kapila), yoga (Patanjali)  
vaiśeṣika (Kaṇāda), nyāya (Gotama)  
Karmamīmāṃsā (pūrvaṇi°: Jaimini) i  
śāstrakāṇi° (uttarāṇi°, vedānta: Bādarāyana).

Wszystkie te systemy są pochodzący z  
Nyāya jest kompletnym systemem filoz.,  
ale przedwzrostkiem ~~to~~ zawiera logikę.

Daśarathasya tiro bhāryāś caturakṣu putrān  
prāsuvata. - Rāmo Lakṣhmaṇas ca śiṣyāṃvitan  
vanam aītām. - Mṛitatthartikāh śhigah śham  
māsān adhak śevātām (jagīvan). - Drishṭāśrutā-  
bhyām anyad (itaraś) bruvan śākshe dāṇḍayī-  
śavyah (dāṇḍyah, dāṇḍanīyah) albo śiṣṭyah  
śāsyah (śāstavyah, śāśanīyah) (śiṣṭyah B. str. 75).  
- Caritaprāyāścittāś sarvān pāpān apaiti. -  
Udyantam astamīyantaś ca bhānuś mālābhataś (~~śhigah~~ śhigah)  
- Kṛtāś sabhāryah saśiśuś ca madgīham abhyāyāh.  
- Varmanāś (śhukhī) śhivīhī yūpe bādḥam śm śevāś  
abruvan. - Satyam sadā brūhi. - Anu Atjāke  
śhiv na sukṛtāśśvāt śevate.



jāgrī Par. Regularne (ale ati, atu, uh):  
jāgarāni, jāgarābi, jāgarāti, jāgrivāh - jā-  
grati. Impf. 2ob. B. - Imp. jāgarā-  
ni, jāgrīti, jāgarātu; jāgrīva - jāgratu.  
Pot. jāgrīyām, jāgrīyāh etc.

(Par.)  
vac: Imp. vacāni, vagdhi, vaktu; vacāva,  
vaktam, - tām; vacāma, vakta, vacantu.  
Pot. vacayām etc. (Kh. Nach einigen fehlt  
 der ganze Plural, nach anderen alle 3. Per-  
 sonen des Plurals. Sonst regelmässig).

han Par. Traci w śābtych formach w przed  
ti i th; w śvābtych formach przed śamogb.  
 wyznacza pierswiansthowe a i h zamienia  
 w gh. 2 sg. Imp. jāhi (zam. <sup>\*</sup>hahi).  
Aton. madhi (3. sg. Ind. pr. hate, Pot. ghrīta  
 etc.)

Dvish: Par. Imperf. advesham, advet, advet;  
advishva, advishātam, - tām; advishma,  
advishāta, advisham alto advishuh. -  
Pot. dvishyām etc. - Atom. Ind. pr. Dvisha,  
Dvishke, Dvishite; Dvishvake, Dvishāthe, - āte;  
Dvishmake, Dvishdhve, Dvishate. - Imperf.  
advishi, advishthāh, advishāta; advishivahi,  
advishāthām, - ātām; advishmahi advish-  
dhvam, advishata. - Imperf. Dvishai, Dvishva,  
Dvishām; Dvishāvahai, Dvishāthām, - ātām;  
Dvishāmahi, Dvishdhvam, Dvishatām. - Pot.  
Dvishīya, Dvishithāh, - āta; Dvishivahi, Dvish-  
yāthām, - ātām; Dvishimahi, Dvishdhvam,  
Dvishāram.

caṣksh A. Imperf. caṣkshai, caṣkshva,  
caṣhtām; caṣkhāvahai, - āthām, - ātām;  
caṣkhāmahi, caṣdhvam, caṣkshatām. -  
Pot. caṣkshīya, caṣkshithāh, caṣkshāta etc.  
-is A. Ind. pr. īṣe, īṣishke, īṣhite; īṣvake,  
īṣāthe, īṣāte; īṣmake, īṣidhve, īṣate. Imperf.  
aiṣi, aiṣithāh, aiṣhita; aiṣivahi, aiṣāthām,  
aiṣātām; aiṣmahi, aiṣdhvam, aiṣata. -

Imp. īśai, īśishwa, īśhtām; īśāvahai, īśāthām,  
- śtām; īśāmahai, īśidhvam, īśatām. — 30  
Pot. īśīya, īśīthāh etc.

vas Par.: Ind. pr. vāsmi, vātsi, vātsi;  
vīvah, vīkthah, vīkthah; vīmah, vīktha, vīanti.  
— Imp. avāsam, avat, avat; avīva,  
avīhtam, avīhtām; avīma, avīhta, avījan. —  
Imp. vāśāni, vīdhi, vāstu; vāśāva, vīhtam,  
vīhtām; vāśāma, vīktha, vīantū. — Pot.  
vīyām, vīyāh etc.

mri Par. mārjmi, mārshahi, mārshahi;  
mrijavah, mriśkthah, mriśkthah; mrijmah,  
mriśktha, mrijanti albo mārjanti. — Imp.  
amārjam, amārt, amārt; amrijva,  
amriśktham, - tām; amrijma, amriśhta,  
amrijan albo amārjan. — Imp. mārjāni,  
mriśhi, mārshu; mārjāva, mriśhtam, - tām;  
mārjāma, mriśh mriśhta, mrijantu albo  
mārjantu. — Pot. mriyām, mriyāh etc.



Uyākharanāśāstram vyākāṣhāṇasya  
paṇḍitasya vācam śrīṇ. - Carame yāme  
Brāhmaṇā jāgriyuh punyaṣya (Sharmasya)  
cārthāya kimcit samācāreyuh (artham). -  
Dāśavathasya tribhuvane (triloke, - lokyām)  
vīśrutam putram Rāmam Lankēśvarasya  
Rāvanasya jētāram vidhi (vidhām kuru). -  
Tis jalām ācamya dvir anyathām matyā  
sakhiḍ osthān mājantī (mājanthi) albo :  
Dvir osthān mājī, sakhiḍ ity anye <sup>lāpāre</sup> <sup>dhī</sup>.  
- Yo 'ngarāja <sup>lāpāre</sup> ~~ātmanā~~ sakāyān (sakācārān)  
ahamā tam kshatriyam śarair abhyahatām.  
- Gurum apī vadhāya (hatham) āgatam  
asauka (-am) jāhi. - Srutareṣṭe jñātrā  
kīṇi mām śūdrām vetoi (vettha). - Pāṇḍu-  
putrāy mē vidhi. - Bakae vilāpya vi-  
pannaputrāḥ śhriy <sup>dhī</sup> (nāryo) 'śrīni ca-  
khuṣṭhyām amūjan (amājan) albo bāṣṭhān  
cakshi, bāṣṭhān <sup>dhī</sup> alstithyām. - Ne cīvara  
trām dvipadām cakṣyapadām cēsīshe.

ide, idiske, itte; idvake, idätke, idäte;  
idmake, ididhre, idate. - aidi, aittihä,  
aitta; aidvahi, ai, iäthäm, - ätäm; aidma-  
hi, aiddhvam, ai, iäsa. - idai, idishva,  
idäthäm; idävahai, idäthäm, idäthäm; idä-  
mahai, ididhvam, idatäm. - idäya etc.

äsi, ästhäh, ästä; äsvahi, ägäthäm,  
äsatäm; äsmahi, ädhvam, äsate. -  
äsai, äsava, ästäm; äsävahai, äsätthäm,  
äsätäm; äsmahai, ädhvam, äsatäm. -  
äsäya, äsisthäh, ästte; ästvehi, äsägäthäm;  
äsämi, äsäsi, sästi; sishvahi, sishthäh, sish-  
tah; sishmah, sishtha, säsati. - asäsam,  
asäh (asät), asät; asishva etc., asäsuh. -  
säsäni, sädhi, sästi; säsäva, sishthäm,  
sishthäm; säsäma, säshita, säsate. - sishyäm.

as byc' puding Kialhorna uigwa sis  
in Ähm. Kytto u Ärd. praes. jalka. Sova po-  
ittorve (Fut. priph. Kärtämmi, Kärtähe).

lih: lemmi, lekti, ledhi; lihvak, lihvak,  
lihvak; lihvak, lihvak, lihvak. - lihäni,  
lihhi, ledhe; lihäva, lihham, lihham; lih-  
ma, lihha, lihanti. - lihäm etc. -  
like, likhe, liähe; lihvak, lihätke, -äte,

likhate, liḍhve, liḥate. - aliki, alīḥāḥi,  
alīḍha; alīḥvahi, alīḥāḥām, alīḥāḥām;  
alikhahi, alīḍhvam, alihata. - līhiya...

duh: dohni, dhohsi, dogdhi; duhvah,  
dugḥah, dugḥah; duhmah, dugḥa, duhanti.  
- adoham, adhoh, adhoh; aduhva, etc. p. B.  
- dohāni, dugḥi, dogḥu; dohāva, dugḥam,  
dugḥām; doḥama, dugḥa, duhanti. -  
duhyām etc. - āhi. duhe, dhukhe, duḡḥa;  
duhvah, duḥāḥe, -āḥe; duhmah, dhugḥva,  
duhate. - aduhi, adugḥāḥ, adugḥa;  
aduhvahi, aduhāḥām, -ātām; aduhmahi,  
adhugḥvam, aduhata. - dohai, dhukḥva,  
dugḥām; dohāvahai, duḥāḥām, -ātām;  
doḥamahai, dhugḥvam, duḥatām. -  
duhōya, duḥiḥāḥ etc.

rud: rodini, rodishi, roditi; rudivahi,  
rudīḥah, ruditah; rudimah, rudīḥa, rudanti. -  
arodam, arodah (iḥ), arodah (-it) etc. p. B. -  
rodāni, rudīhi (A. B. -hi, so pronounced samagh)  
ruditu; rodāva, ruditam, -tām; rodāma, rudī-  
ta, rudanti. - Pot. rudyām etc.



Mahārājaś' ciraiv dharmena bhūmim  
 jātū. — Adī bali rājā nalo nāma vīra-  
 senasya outab (putrab). — Satoharinaru-  
 dvirakṣiptab (-karpilab) oimho jibwayā  
 mukham ledri (līdhe). — Jibastho līkhi  
 bravatu (vakṣat, ācāṣṭāni) khetra (kva)  
 rātrāṁ avapāt iti (avapāt iti). —  
 Gopakprahisāni divir gā adhok. —  
 Pitṛā kṛtito bālo bhāṣam arodāt (-it). —  
 Rishir devān sūktair aitta. — Kasya  
 dūṣitāsi bāle? — Yena <sup>svain</sup> prāṇiṣhi viśvāś  
 cāyam lokah prāṇiṣi tad brahma vidhi.  
 (vidāni duru). — Prātar utthāya sarvi-  
 śāram yāthāram. — Yadi Rāmān nedisthe  
 (na stātsi, stātsi) na te bhāṣit syāt.

\*) Pat. neḍiṭhā(h)

lā opusmaī. Par. jahāmi, jahāsi, jahāti;  
jahī(i)vaḥ, jahī(i)thaḥ, jahī(i)taḥ; jahī(i)-  
maḥ, jahī(i)tha, jahāti. - ajahāmi, ajahāsi,  
ajahāt; ajahī(i)va, ajahī(i)tam, - tām;  
ajahī(i)ma, ajahī(i)ta, ajātruh. - jahāsi,  
jahāti (jahāhi, jahīhi), jahāti; jahāva,  
jahī(i)tam, - tām; jahāma, jahī(i)ta, jahāti.  
- jahyām etc.

mā Am. mīme, mīmīśhe, mīmīte; mīmī-  
vake, mīmīkhe, - āte; mīmīmake, mīmīkhe,  
mīmīte. - amīmī, amīmīthāḥ, - mīta;  
amīmīvahi, amīmīthām, - ātām; amīmīmahi,  
amīmīthvam, amīmīta. - mīmāi, mīmī-  
śva, mīmītām; mīmīvahi, mīmīthām, - tām;  
mīmānsahi, mīmīthvam, mīmīthām. -  
mīmīya, mīmīthāḥ etc. - Tak soumo  
kā ioc' Am. jīti - jīti.

bhī: bi bhemī, bi bheshi, bi bhetī; bi bhī(i) vāh,  
 bi bhī thah | bi bhī thah), bi bhī(i) tah; bi bhī(i) mah,  
 bi bhī(i) tha, bi bhyati. — abi bthayam, abi bhet,  
 abi bhet; abi bhī(i) va, abi bhī(i) tam, — tām;  
 abi bhī(i) ma, abi bhī(i) ta, abi bthayuh. —  
 bi bthayāni, bi bhī(i) ki, bi bhetu; bi bthayā va,  
 bi bhī(i) tam, — tām; bi bthayā ma, bi bhī(i) ta,  
 bi bhyatu. — bi bhī(i) yām etc.

hri regularum: jihriyati (3. pl. Ind. pr.),  
ajihrayuh, jihriyatu.

pi: pi pāoni, — shi, — ti; pi pūrvaah, — thah,  
 tah; pi pūrmah, — tha, pipurati. — api pa-  
 ram, apipah, apipah; apipūrva, — tam, — tām;  
 apipūrma, apipūrta, apipauruh. — pi pa-  
 rāni, pipūsthi (= Halbvocal.), pipastu; pi-  
 parāva, pipūrtam, — tām; piparāma, pipūsta,  
pipuratu. — pipūryām etc.



nij: nenejmi, nenekhi, nenekti; nenijvahi,  
nenikkthah, - tah; nenijnah, nenikktha, ne-  
nijati. - anenijam, anenek, - ; anenijva,  
anenikkam, - tām; anenijma, anenikktha,  
anenijuh. - nenijāri, nenigthi, nenekti;  
nenijāva, nenikkam, - tām; nenijāma,  
nenikta, nenijatu. - nenijyām etc. -  
Itus. nenije, nenikshe, nenikte; nenij-  
vake, nenijāke, - ste; nenijnake, nenigthve,  
nenijate. - aneniji, anenikkthāh, anenikta,  
anenijvahi, - āthām, - ātām; anenijnahi,  
anenigdhvam, anenijata. - nenijai, ne-  
nikshva, nenikkhām; nenijāvahi, - āthām,  
- ātām; nenijāmahai, nenigdhvam, nenijatām.  
- nenijya etc.

(vij tak samo)

vish: veveshmi, vevekshi, veveshti;  
vevishvah, vevishthah, - tah; vevishvah  
etc. - avevesham, avevet, avevet etc. -  
vevishāmi, vevidhi, veveshti. - 2. pl. Ind.  
prae. item. vevidhvae etc.

Adhvaryavo havîrîshj agnau  
 juhvatu. — Rishayah smritishu  
 catvârimîsatam samiskârân (-ânâm)  
 vidadhati. — Dairathah putrân  
 chishyân vasishthâya prâdadât. —  
 Striyâ vane saingacchamânas tām  
 (strîm - striyam - vane saingaccha-  
 mânâm) brūyât (vacyât, vadet,  
 âcakshîta) svasar mâ bibhî(i)hîti.  
 — Jnâtakah orajam chattrojânahan  
 ca bibhartu (bibhriyât; vahet, dhâ-  
 rayatu). — Mûlaphalashâmyâni para-  
 kshetrâd âdadâno danjayistavyah.  
 — Dvâsthan dvâram pishattâm. —  
 Dâso grihâgatas yâkithah grâdau  
 nenaktu. — Guror âjñâm mâ jahâki  
 (jahîti, jahiki). — Râjarsih bahū-  
 ni bhûshanyâni bibhrad âditya iva  
 mahâsobhaya vyabhât. — Anadhîta-  
 pâthâh shishyâ guror jikriyati.

# XLII.

1. b) Pierw. na c, f przybiera g  
k przed t, th, s, q przed dh.

Pierw. na d przybiera t  
przed t, th, s. 2. sg. Impf. Par.  
przybiera t albo Visarg:  
abhinat albo abhinah.

Pierw. na sh przybiera g k  
przed s, d przed dh (dh). 2. i 3.  
sg. Impf. Par. t.

Pierw. na o: 2. sg. Impf. Par.  
na t albo Visarg, 3. sg. n  
na t. Przed dh o spada.

Pierw. na h: h + t, th, dh = dh  
(podobnie a, i, u wiotczą się); h + o =  
Koh. 2. i 3. sg. Impf. Par. t.

Pierw. na dh: dh + t, th, dh = dh.  
dh + s = ts. 2. i 3. sg. Impf. Par.  
na t. (2. sg. także h).



# XIII / (Dakṣiṇī) 35

rudh. <sup>(-h)</sup>Impf. Par. arundham, arund-  
nat, arundat; arundhwa, arundham,  
-ām; arundhwa, arundha, arun-  
dhan. - Atn. arundhi, arundhāh,  
arundha; arundhwaḥ, arundhātham,  
-ātām; arundhmati, arundhwaṁ,  
arundhata. - Pot. P. rundayām,  
A. rundaya.

piśh: piśashu, piśakshi, piśakhi;  
piśashat, piśakshah, piśakshah;  
piśashat, piśakshah, piśashanti. -  
Imp. piśashāni, piśakshi, piśakhi;  
piśashāva, piśaksham, -ām; piśa-  
shāma, piśaksha, piśashanti. - Pot.  
piśashyām.

hins: hinsami, hinsasi, hinsati;  
hinsat, hinsatāh, hinsatāh; hins-  
mat, hinsatā, hinsanti. - Imp.  
hinsāni, hinsati, hinsati; hinsāva,  
hinsatam, -ām; hinsāma, hinsatā,  
hinsanti. Pot. hinsyām.

trish irregul. prapier <sup>(as noen. form.)</sup> ~~tylho~~  
pued yot'gt. trinet (pued samogt.  
trinah): trinetui, trinetskhi; trinethi;  
trinhvakh, ~~trinh~~ trindhah, -;  
trinhmah, trindhā, trinhkanti. -  
atrinaham, atrinet, -; atrinhva,  
atrinḍham, - thām; abrinshura,  
atrinḍha, atrinhan. - trinahāni,  
trinḍhi, trinethu; trisahāva,  
trinḍham, - thām; trinahāma,  
trinḍha, trinhkanti. - trishyām.

Yavanah Lakṣmī arunat. - Jāya.  
oimho girinagarāni cirāni rudhrā-  
nte 'bhanak. - Parivān māse dve  
śate (dvīśatāni) catvāriśatāni  
caiva grāsān (-ānāni) bhūjyāt  
(bhunakty). - Agnim iteva samidhā  
~~atthaya~~ samidhāyā, śākhāś  
dhindhī gā dughā dhānyāni pinḍhi.  
-ti grātan ritvij ritvijam (ritvijā  
anyataro 'nyaturam) abravīt.

36

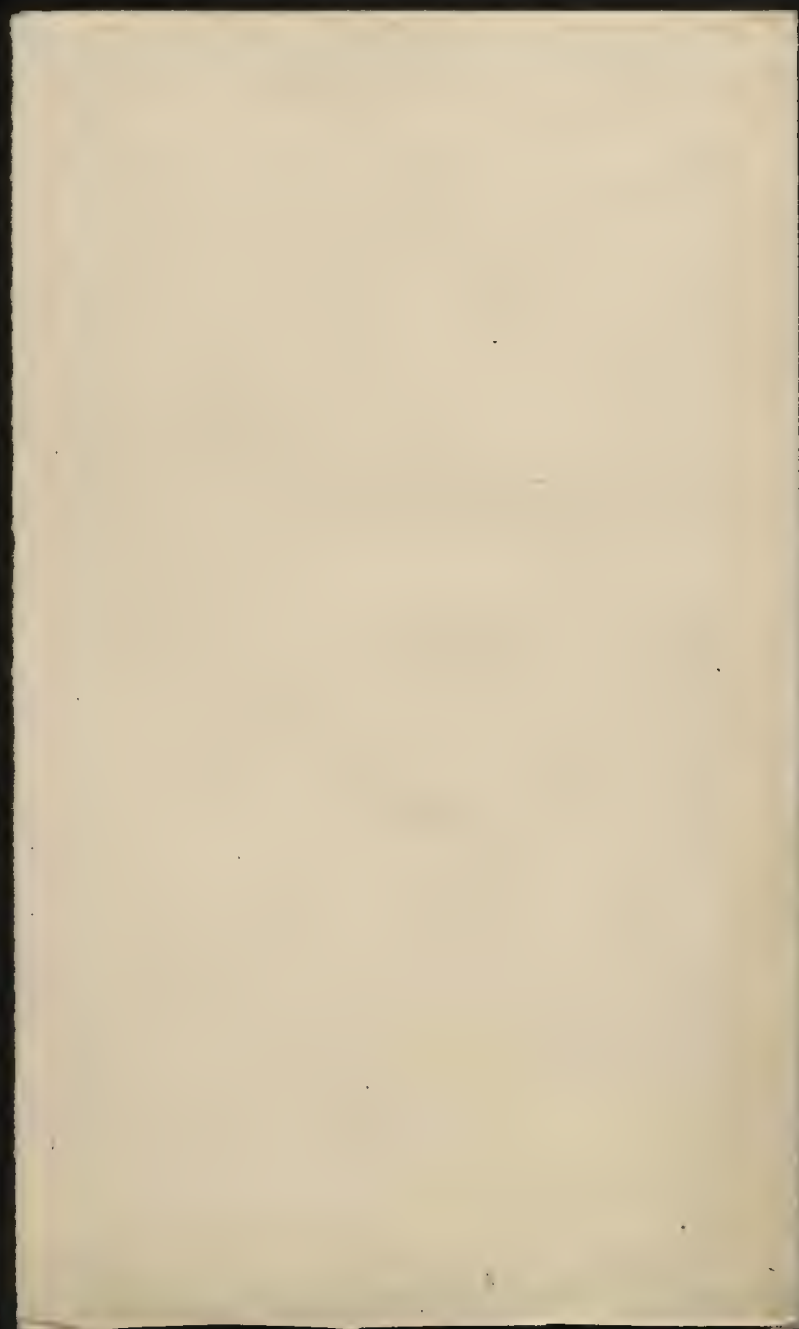
Guruk sishyân prastakaletha-  
 nâya nyayishta. - Givir timor-  
 vâñ atyuchritair sikharair  
 meghânân gattin rupaḍḥi. -  
 Dharmakṛitah karmaphalan  
 bhujjânâh swarge mūdante. -  
 Pararājyain jivâ (vijitya) rāja  
 rājavarinân vocchintyāt. - Trya  
 (Dvijātayo) vivāhātē grityāgrin  
 intirān. - Shiyas tanjūlain  
 musalair pīnshanti.

XLIII.

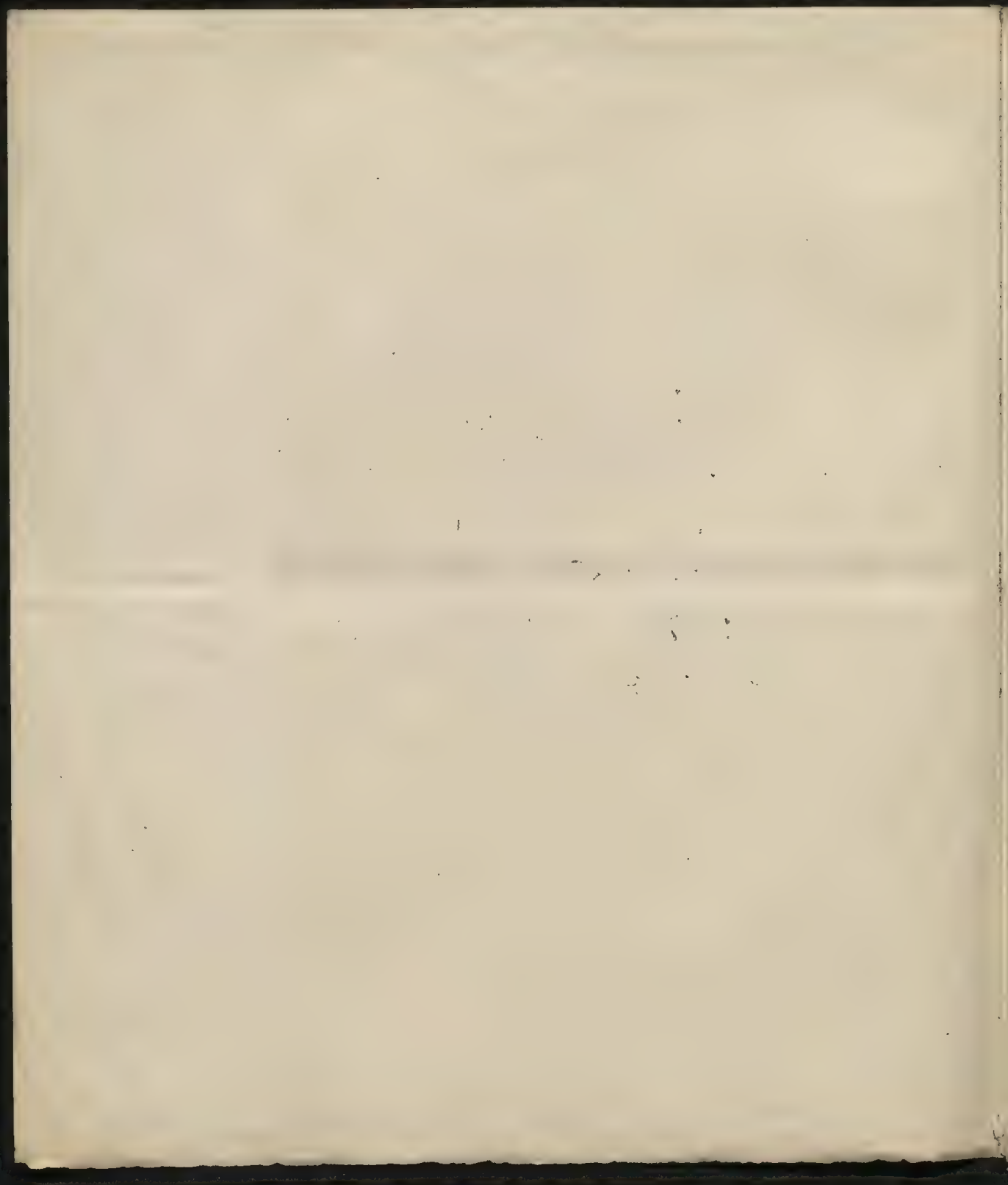
nināya (ninaya), ninayitha (ninetha),  
 nināya - ninayitha, ninayathuh,  
 ninayathuh - ninayima, ninya, ninyuh.  
 ninye, ninyishe, ninye - ninyivath,  
 ninyāthe, - āte - ninyimake, ninyidhve  
 (dhve), ninyire.

cikra (ā)ya, cikrayitha (cikretha), cikrāya-  
 cikriyiva, cikriyathuh, - atuh; cikriyima,  
 cikriya, cikriyuh.  
 cikriye, cikriyishe, cikriye; cikriyiva-  
 he, cikriyāthe, lak; cikriyimake, cikriyi-  
 dhve (-dhve), cikriyire.









## I.

अव्यत्यजन्ति । अधुना चरथ । सदा रत्तामि ।  
 नमावः पुनः । क्रधावसि । यजामः । पचतः ।  
 त्यजथ । दहति । अधुना जीवामः । शंसथः ।  
 नमथ कुतः । तत्र पतन्ति । कुत्र वसथ ॥

## II.

नरः क्षीरं पिबति । गजं नयति नृपः । गृहे  
 पततः । जलं यच्छति देवः । देवौ स्मरथः ।  
 ग्रामं जयति नृपः । हे नरा नगरं पश्यामः ।  
 फलानि पचन्ति । देवान्नमति नरः । गजौ जी-  
 वतः । वर्षन्ति देवाः ॥

## III.

नरात्मार्गं पृच्छति बालः । मेघाः क्षेत्रेषु जलं  
 सिञ्चन्ति । मार्गाभ्यां नगरं गच्छतः । नराभ्यां  
 धनं यच्छति नृपः । नरस्य पुत्राः कटेषु  
 सीदन्ति । मेघानां जलं यच्छन्ति देवाः ।  
 जलेन हस्तौ स्पृशामः । पुत्रौ नरौ गृहं नयतः ।  
 नगरस्य मार्गं बालौ दिशतः ॥



शिवो गिरिषु वसति । अरी कुन्तावृषाय ति-  
 पतः । रामो हस्ताभ्यां (oder रामः पाणिभ्यां)  
 पुत्रौ स्पृशति । अग्निर्वृक्षान्दहति । ऋषयो  
 वदन्ति सत्यम् । सत्येन जनानां सुखं भवति ।  
 ऋषेः पाणी वारि (जलं) स्पृशतः । फलानि  
 वृक्षेषु तिष्ठन्ति । जना हरिं स्मरन्ति ।  
 हरिर्नरान्दुःखात्तरति ॥

## V.

भानोः पादा गिरिनधुनारोहन्ति । जलस्य (वा-  
 रिणो) बिन्दुर्मेषात्पतति । नृपौ कवीनां स्निहतः ।  
 वायुर्गिरीणां शिखरेभ्यो वहति । नृपो <sup>रिभ्यः</sup> ~~सन्नुभ्यः~~  
 कुन्तानस्पति । शिष्यो गुरुं नमति । नरौ पुत्रै-  
 रागक्तः । नुभ्यतो मणीम् । ऋषे विष्णुं  
 यजामः । अन्नमग्निना पचतः । ऋषयो  
 विष्णुं सूक्तैः शंसन्ति ॥

नृपः शत्रुषु  
 (शत्रुभ्यः)

शिष्यः

oder ऋषे शिष्यः

Es ist nicht der  
 Fehler

क्षत्रिया वसुना दीयन्ति । अथ नृपतेरथा  
 मार्गे आस्यन्ति । अधर्मस्य पादो नृपमृच्छति ।  
 क्षत्रियः कुलेभारिं विध्यति । अलिमं धु मुने-  
 नाचामति । अशूणां वारि (जले) पादौ सि-  
 च्छति । अलयस्तत्र आस्यन्ति । नरो मधु  
 फलानि च पचतः । यदा गुरोः कोपः शाम्य-  
 ति तदा तुष्यन्ति शिष्याः । क्षत्रियाणां  
 नेत्रयोश्चूणि तिष्ठन्ति । शत्रवो नृपतिं  
शरैर्वर्षन्ति ॥

## VII.

स्तेना लोकानां धनानि चोरयन्ति । बालौ  
 मुखं क्षालयतः । जनकः पुत्रेभ्यः पापस्य फलं  
 कथयति । शिष्या गुरुं पूजयन्ति नमन्ति च ।  
 फलानि पाण्योरानयन्तो गणयन्त्यश्च । पुण्यं  
 दुःस्वादोपायति (दुःस्वादोत्तति) । सूता अस्त्राद्गणै-  
 स्साठयन्ति । कोपाद्गृपतिः स्तेनं कुलेन विध्यति ॥

नृपते शरव

उद्धेवीचीनां बलेन गृहे तत्र कम्पेते ।  
 पुत्रस्य मुखं जनक ईक्षते । शिष्याणां हिताय  
 यतामह इति गुरो भाषन्ते । जनकं बाला  
 ऋत्नमर्थयन्ते । वने तत्र गजा ऋत्नैर्घृध्यन्ते ।  
 द्विजाती इह सूद्रौ सेवेते । फलानि बाला-  
 नां रोचन्ते । कुतो वसु लभधे । अधुनर्षो  
 यज्ञमारभते ॥

*diomaticus* तां च शिष्या प्रभूता भित्ता गृहस्थानां भार्याभ्यो  
 भिक्षते । प्रयागे गङ्गा यमुनया संगच्छते ।  
 पापा मनुष्याः स्वर्गं न लभन्ते । हे विष्णो  
 शिवो ऽयं हरेः कस्यां गङ्गां परिणयति ।  
 रण इषुभिर्नृपतयो घृध्यन्ते शत्रून् परान-  
 यन्ते । नृपती अत्र रथायां कृष्णाभ्यामश्व-  
 भ्यामवरोहतः । विद्यधर्षः पुत्रौ शोभेते ।  
 पापानां माधानां भयाद्विद्वानुदुषेते ।

हरेर्भाषां नावगच्छावः । संधयोर्भषयो देवान्व-  
दन्ते । ग्रामस्य रथ्यायां गुरुः शिष्यश्च संगच्छेते ।  
देवान्वजावहे हृद्ये न यजावः ॥

X.

विहगेभ्यो धान्यं कीर्यते । मालाः कन्याभिर्बध्यन्ते ।  
हरिः पुना रामेण स्तूयते (शस्यते) । विष्णुना  
पाणोर्जनं (हस्ताज्जनं) पीयते । सुखेन कायायां ~~besser~~ यस्मिन्ना  
सुष्यत ह्युच्यते जनैः । ऋषिभ्यामिन्यते । जन-  
केनाशाः शिशोर्धीयन्ते । गुरोराज्ञा शिष्येणा शिशौ  
हीयते । शिष्याभ्यां शास्त्रं ध्यायते । क्षेत्रेषु  
धान्यमप्यते । ऋक्षैर्दीयते । नृपस्याज्ञा विधे-  
यैर्भृत्यैर्गृह्यन्ते । नरेण क्षेत्रे स्वयते (खायते) ॥

XI.

नद्याः शीतो वायुर्वहति । घटा नृपं शरणमा-  
र्षयत\*\* तदा दुःखे ऽतिष्ठत । नद्योर्गङ्गायां  
घमुनायां च पुरो वर्तते । नार्यौ रामस्य  
स्तोत्रमगायताम् । इ\* ऋषी कुतो देवीर्घृतेन

हे ist das ge  
wöhnliche obake  
die ind. ischen gram.  
schreiben, wie die  
Benedictus  
angibt.

\* so nach VIII, 3.2) und Berichtigung. Whitney, Ind. fr. S. 138. f.  
verlangt हे. \*\* Eigentlich °घघघ.



यनयः । देव्या दास्यो रत्नानि मणींश्चाहरन् ।  
 कीपाद्गुरुहस्तेनाताडयच्छिष्यम् । भृत्यौ घटेषु  
 वाप्या वार्याहरताम् । परमुना तरुभ्यः  
 काष्ठमवाकृन्तत । ऋषिरिन्द्रस्य पत्नीमिन्द्राणीं  
 सूक्तैरशंसत् ॥

### XII.

साधूनां भक्त्या विष्णुस्तुष्यति मुक्तिं च यच्छ-  
 ति । बद्धीनां नातीनां नरा नगरे ऽ वसन् ।  
 विहगा भूमेरुदुष्यन्ते (भूष्या उदुष्यन्ते) । बुद्धे-  
 र्बलेन दुःस्वाम्यपारयाम । गोपो वने धेनू-  
 गोपायति । बुद्धोयोगेन च बहूँ कीर्तिं  
 विन्दय । कायं कनये कीर्त्यै (कीर्तये) कल्पते ।  
 भूयै शिवं नमावः । रश्मी ऋषस्य हन्तो-  
 र्बन्धेते । रात्रौ (रात्र्यां) प्रतिमपठाव ॥

### XIII.

श्रीः समुद्रादुदनायत । कुतः कर्णावप्यधीये-  
 ताम् । सूद्रा द्विजातीनां भाषामभाषन्तेति

ब्राह्मणैः प्रत्यभाष्यत। धिया कपीतो जालाद-  
मुच्यत। गुरुर्बालो मेग्वलया समनह्यत्। यदा  
शिष्यस्य ह्रीर्धनशयत्तदा धर्मः प्रत्यहन्यत। कुतः  
श्वेता धेनुरन्मधम्। महारानेन कृत्स्ना भूमि-  
शिष्यत (०ध्यष्टीयत)। शिष्ये नृपं प्रापयोमहि।  
स्मृती विष्णुनार्येताम्। कृष्णाया धेनोः क्षी-  
रं शिशुभ्यां पोषते ॥

#### XIV.

इन्द्राण्याः स्तुतिं वधो गाधन्ति (इन्द्राण्याः स्तुति-  
र्वधूभिर्गोषते)। श्रुतिं विद्याश्चाभ्यस्यत सत्यं  
नदत्तं गुरुव्रमतेति शिष्याणां स्मृतीनामादेशः।  
नृपाः प्रजा रत्तन्तु पापांश्च दण्डयन्त्विति धर्मो  
न हीयते। हे वधः श्वश्रुर्नमत। सूतो ऽश्वात्मा  
ताडयतु पीडयतु वा। भूषणान्याहरतमिति  
देवा दासीभ्यामादिश्यत\*। जुहूभ्यां वेदो वारि-  
सिञ्चाम। अक्षैर्धनेन दीयानेति क्षत्रियाभ्याम-  
भाष्यत (०मौच्यत)। पुत्रानयोपनयानीति ब्राह्म-

sohessur.

\* दास्यावादिश्येताम्।

शेनीच्यते । नरा वापीं खनन्तु ॥

XV.

बहुनां

मृषी वसिष्ठो विप्रामित्रश्च प्रभूतान्नं सूक्तानां  
दृष्टारौ । भर्तुर्भार्या सिध्यतु । क्षत्रिया नेतृननु-  
गच्छन्वरिभिश्च युध्यन्ताम् । बालो नद्यां स्वसृभ्यां  
संगच्छताम् । स्रष्टा लोको ऽ सृज्यत । साधूनां  
दातृणां गृहेषु मुनिभ्यो भिक्षा दीयते । नृपो  
भोजः स्तोत्राणां कर्तरि दातावर्तत । भृत्या  
भर्तृसदा सेवन्ताम् । साधूनां रक्षितृदेवाना-  
दे । अथधम् । स्रष्टुः कृपया मनुष्या जीवन्ति ।  
दातर्दरिद्रा नमन्ति । स्वसृर्नरो नगरं नयति ॥

XVI.

बह्वो

नहपानस्य नामावर्षभदत्तेन ब्राह्मणेभ्यः प्रभूतं  
गावो ग्रामाश्च प्रभूतं सुवर्णं चादीयन्त । मा-  
तुर्भूषणं स्वसृभ्यो यच्छ (यच्छेः) । सूतो ऽश्वेभ्यो  
घासमाहरेदब्रान्ता पीडयेत् । भ्रातृषु (भ्रातृणां)

न  
न. nur mit Imper  
in der dass. Sprache.



ज्येष्ठाथ वसुनो ऽधिको भागः पित्रा दीयताम् ।  
 हे शिशवो नित्यं काष्ठं जलं च गृह आहरेतेति  
 पितुरात्ता । गावो वने चरेयुः । कृष्णाया गोः  
 क्षीरेण जीवेताम् । गोभ्यां रथ उह्यते ।  
 श्वेतयोर्गवोर्युग्मेणार्थिर्मोदते । हरिः शिवश्च स-  
 सारौ रामस्य दुहितरौ परिणयतः ॥

न Es ist  
 kein ra im selbs-  
 ten Worte

### XVIII.

विश्वपो नृपस्याश्वेभ्यो घामो ग्रामणपाद्विधेत  
 (नृपिताम्) । सुस्मानि पश्येत कीर्तिं विन्देत  
 (विन्देधम्) । नावा (नेत्रे) नृपः क्षत्रियैः सह  
 समुद्रमतरत् । कथय (कथयेः) क्र मित्राणि भ्रातृ-  
 भिः संगच्छेत् । उद्याने रमेधं फलानां तु  
 भक्षणाद्विरमेत (रमत) । विश्वपा दुःस्वार्त्तार्थे-  
 चाः । अथ नृपस्य पुत्रौ पुरोहितेनोपनीयेया-  
 ताम् (नीयेताम्) । पितरौ वन्देयाथाम् (वन्दे-  
 याम्) । यथनृतं भाषेवाहि नृपेण दण्डेवहि  
 (शिष्येवहि) । धीरैः क्षत्रियैरीन्यरानयेयेति  
 नृपेणोच्यते । पुराणस्य कलं लभेमहि ॥

भद्राणि idio-  
 matisches

रन्निति कथयेः



चे

ॐ

कटः कार्यते मया (कटो ऽस्माभिः कार्यते) ।  
 पुस्तकानि मह्यं (मे) दर्शय । ब्राह्मणा आवाम-  
 ध्यापयन्तु धानयन्तु च । नृपः करान्ताये ऽ स्या-  
 पयूत् । चेन्न मे (नो) दासैः कर्षयाम्यहम् (कर्ष-  
 यामो वयम्) । जलमन्नं च मह्यं (चास्मभ्यं)  
 यच्छ (नमः मामाशय । अस्मानाशय) । बालं मरु-  
 पानाययन् (बालमस्मदपानाययन्) । नृपा दूता-  
 न्याठलिपुत्रं प्रास्थापयन् । स्तेना अस्माकं गा  
 शून अचोरयन् नृकाश्चास्माकं पशुमोमारयन् । नृपः कविं  
 निष्णाः स्तोत्रमपाठयत् । हृदयानि मनोरथैर्व्य-  
 यधामः । शिष्यौ गुरुनभिवादयेते \* । साता  
 दुहितरौ गीतमगापयत् ॥

## XIX.

यस्यां कौसल्यायां रामो ऽ जायत तस्या  
 भर्ता दशरथ उच्यते । उद्योगात्तव गुरुस्तुष्यति ।  
 कस्मादेवं भाषसे । अस्मदन्य एतद्गुः सं न सह्यन् ।

\* So im Florar unter "beginnen".

गुरुरस्मान्कृतीः स्मृतीषाध्यापयति । ये प्रजा धर्मेण  
पालयन्ति ते सर्वे नृपा जयेयुः । सर्वेषामेते-  
षां तरूणां फलानि स्वादूनि । या भर्तृसेवन्ते नार्यो  
तासां सर्वासां नारीणां कीर्तिर्वर्धनाम् । एत-  
स्मिन्नान्ये नृपतेर्दण्डः पापान्माययते । कतरत्न-  
लसिक्कथ । मध्यं सुवर्णं तुभ्यं गा इतरस्य  
भावे न किञ्चिददापयतिता । न केचिदेतत्सा-  
धयेयुः ॥

## XX.

इन्द्रो सहायैः सह मरुद्भिर्नृमघातयत् । सुहृदा  
विना न कोऽपि किञ्चित्कार्यं दुर्लभं साधयेत् । दुष्करं  
सर्वासु रथ्यासु क्लायार्थे तरूनीपथेषु । यानि  
मित्राण्यापदि भक्तानि तानि नगसु दुर्लभानि ।  
द्विजतीनां मेघलोपवीतं च त्रिवृती क्रियेताम्  
(क्रियेयाताम्) । अग्नेः पञ्चादेतां दृषदं स्था-  
पय । उदधिः कविभिः सरितां भर्तृजिते ।  
भूमृद्भिः सर्वाः प्रजाः पाल्येरन् । केचिदेतेषां  
ब्राह्मणानामुपनिषत्सु केचिस्मृतिषु कुशलाः ॥

XXXI.

स्वाध्याये परिव्राडाचमुत्सृजेत् । सखिनां (सखिन्नु)  
 य सचः पठति स हीतोच्यते । स्नातकः स-  
 नमुपानहौ कूलं च धारयेत् । मम (अस्माकं)  
 द्विदसु रामो बलिष्ठ इति रावणो ऽवदत् ।  
 सम्राट् सामन्तान्दमयेद्विषयां च भुवि विशः  
 गवि च पालयेत् । सत्तृणिगृश्यते । पितुर्दृग्माधि (°ग-  
 स्मास) न्यपतत् । मित्रधुत्तु (°धुत्सु) विभी-  
 षणो गणयते । सग्भिर्गणिरिन्द्राणीं शंसति ।  
 असिना सम्राड्द्विदसु (°द्विड्भ्यः । °द्विषः) प्राहृत ।  
 रणे कृष्णो द्विर्भिरहन्यत (°मार्घत) । अस्माकं  
 द्विषो रुग्भिः पीडेरन्निति क्रोधाद्वाह्यणो ऽवदत् ॥

XXXII.

हरेः स्तोत्राय गिरमुत्सृजत । भरतखण्डस्य  
 पूर्णं धनिनो वणिजस्तेजस्विनश्च चत्रिया वस-  
 न्ति । पुरुरवसो यशः कालिदासेनागीयत ।  
 मन्त्री ह्याप्यतामिसात्तापयद्भूयत् । तपस्विनां  
 मन्त्रिणमाह्वययतेत्या



मनांसि प्रियां मे सनेयुः । एतौ चन्द्रमाः न  
 प्राणिभ्यो ज्योतिर्यच्छति । सुमनोभिः क्लेशः  
 पयसा च न प्राणिभिर्देवान्यनेयुः । अप्सरसो  
 रणो मृतानेक्षेत्रिषां स्वर्गं नयन्ति । वयसा न न्द  
 विषया शिवो भ्रातृषु (भ्रातृणां) प्रथमः ।  
 हविषा वर्तन्ते देवाः । प्रियं वणिग्यशः  
 क्षत्रियो मुक्तिं तपस्विच्छति । घोषितां चक्षु-  
 षी वाष्पै रुद्रे (चक्षुषि वाष्पै रुद्धानि) ॥

XXIII.

मृतमश्वांस्तोडयन्ते निन्दामः । नृपः पापान्दण्ड-  
 यन्सद्वाश्वात्रं ददच्छस्यते । क्षत्रियो रणो नयन्म-  
 हयशो लभते । ज्योतिःष्वादिमञ्जद्रमाश्च महा-  
 लो । ऋहं (वधं) क्षेत्रे विहगान्यततो ऽ पश्यम्  
 (ऽ पश्याम) । अयं जीवच्छ्वौ मृतः । सतां वा-  
 क्रियेत । सत्सु वसत । कन्या स्रजः सृजती (सृज-  
 न्ती) दणदि सीदति । वधूं वसु चीरयन्ती  
 भर्ता दण्डयेत् । गृहे भ्राम्यद्भ्यो मधुनिर्भ्यः  
 शिशोर्भयम् ॥



कन \* ३

ब्राह्मणा उपानहो चर्मणा (उपानहश्चर्मणा)  
 काष्ठेन वा कारयन्ति । भगवतो विष्णोर्देव-  
 कुलमेतस्य ग्रामस्य सीमनि सरितस्तीरे तिष्ठति ।  
 पात्राणि भस्मभिर्भृशं मार्जयेत् । प्रीमन्तौ कवी  
 आगच्छत इति राक्ष भृत्या न्यवेदयन् । हे शि-  
 र (नाम्नी आत्मनोर्मा) वदतम् । ब्रह्म ब्रह्मीषुप-  
 निषत्सु वर्ण्यते । ब्रह्म\* विभ्वति ऋषिभिरुच्यते ।  
 यो ब्रह्मणो भागः शरीरेणावच्छिद्यते स मनु-  
 ष्यस्यात्माच्यते । चन्द्रगुप्तो विश्वस्या भुवो बल-  
 वात्सम्राडभवत् । ये बलवन्तः चत्रियाः कृष्ण-  
 स्य सेनाग्रामयुध्यन्त ते सर्वे एते ॥ रिभिरमा-  
 र्यन्त । ऋक्षु त्रिष्टुबपि दृश्यते । पाठलिपुत्रस्य  
 राजा जन्मना सूद्रः ॥

मघोना मरुद्विष्व वृत्रो ॥ घातत । युवत्सो युव-  
 तयो गीतमगायन् । विद्रांसौ ब्राह्मणौ विव-  
 देते । ऋक्षु सरमा देवानां शुन्युच्यते ।

\* विभ्वत्सु ऋषिभिरुच्यते ।

प्रत्यस्मि महालि वनानि दृश्यन्ते (विद्यन्ते) ।  
 परिषदि विदूषां (विदूत्सु) श्रेष्ठा धर्ममुपादिशन्तु  
 (० दिशेयुः) । ये पापानि कर्माण्याचरन्ति हस्ति-  
 श्रेयू रात्रिं (सत्रां) च सीदेषुः । धूना क्षत्रियेण  
 यशो ऽ लभ्यत । प्राङ्देवानमेत्याची देवानां दिक् ।  
 अहरहरादित्याः (अहन्महन्त्यादित्यः) पूज्येत ।  
 अभिर्हरिणा मृतः । वनवासिनां तिरश्चां मारितः  
 सिंहो राजा ॥

XXVI.

पथि पुंसां स्त्रीणां च समागमो ऽ भवत् (ऽजा-  
 यत) । वेद आदित्यं पूषणं मित्रमर्यमणं सविता-  
 रं च वदन्ति । आपो ऽपि मृत्युं यजुःषु च देव-  
 तासु गणयन्ते । हे शिव द्विपदे चतुष्पदे च शिवो देवता  
 भव । अग्निर्प्सु तिष्ठतीत्यृषीणां मतिः । दध्यवा धीचो  
 ऽ स्यासुरो मघोनामार्यत । केन मरुतः पत्न्या  
 स्नायते । अम्ब शिशून् दध्ना तर्पय । अस्माकं सख्यर्ग-  
 हादन्नमाहारयत । मरुतो मघोनः सखायः ॥

\* आपो ऽ पृच्छु

X Wi प्रत्यच yu dail.

2. Dimatisher.  
मोयं गिरिः कैला-  
सो नस्मिन्निशः

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एभ्यो रूग्णभ्यस्त्वरितमौषधं दापयत । यस्मिन्नि-  
रौ शिवो वसत्येष स कैलासः । अस्यामुष्य च  
लोकस्य नाभाय त्विग्यामयानयत् । आसां  
स्त्रीणां सक्तु समनसो स्नानाः । अमना रा-  
ज्ञास्त्राभिः स्तोत्रैः स्तूयमानेनेमी रत्नैरतोष्या-  
महि । कृषीवलः पीनो वनङ्गाहो हले ऽ धोन-  
यत् । परिडतो ब्राह्मणो ऽथ उन्नीर्यः ।  
इयमागच्छति राक्षी । मुक्तानां हारी ऽ स्य  
राक्षसस्य कण्ठे लग्नः । क्षीणा जनाः किं पापं  
नाचरन्ति । इदमुद्यानं पुष्पिः स्त्रीभिश्च  
पूर्णम् ॥

## XXVIII.

सैनिकानां प्रभूत्वं प्रातिता एके ऽ वशिष्ठा  
प्रति नगरं पलायिताः । नगरस्य द्वारी दृढं पिहि-  
ताः पीरा यज्ञाय संनद्धाः । यवना आगता  
नगरं चोपरुद्धवन्तः । बह्व्यहानि युद्धं प्रवर्तितम् ।  
अन्ते यवना जितवन्तो बलेन च नगरं प्रविष्टाः ।



युवानो वृद्धाश्च पुमांसो भूषांसो घातिताः स्त्रि-  
यो दास्यः कृताः पौराणां महान्ति वसूनि  
नुमानि प्रासादा गृहाणि चाग्निना दग्धानि ।  
पथीरानस्यान्तो यवनैर्वर्णितस्तस्य च पूर्वं चरि-  
तं कृविना चण्डेन गीतम् ॥

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XXX.

प्रतीचीनां भूमीनां सामन्तान्परानित्य प्राची-  
प्रति राना प्रचलितः । धनं गृहीत्वा त्रिषितै-  
र्वर्णिग्भिर्मणयो राक्षे दत्ताः । देवान्संध्यायां  
पूजयित्वा समिधश्चाग्नौ समाधाय वाप्या जल-  
माहरेत्युक्त्वा गुरुः कठे निषण्णः । अरिभिर्युद्धा  
तेषां जयेन महद्यशः शूरेण लब्धम् । स्वांस्त्यक्त्वा  
ब्राह्मणः प्रव्रजितः । अभिप्रायं भूत्याय निवेद्य  
तं वणिग्ग्रामं प्राप्त्वा पयत् । धनमानाख्यं गृह-  
स्थो दरिद्रेभ्यो विभक्तवान् । उभयोः पक्षयो-  
र्वाचमश्रत्वा रानानो व्यवहारान्क्वो निर्णयेयुः ।  
यो बलिनोऽरीनवगणाय जयस्य च साधना-  
न्यचिन्तयित्वा तैर्युध्यते स नश्यति । यो वेद-

चः  
प्रतीयां देशान्

न



मनधीस प्रव्रजति स मुक्तिमलब्धा नरके  
पतति ॥

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न ब्रह्मचारी समाजानुत्तं नार्हति नृत्तं प्रेक्षितं गीतं  
वा श्रोतुम्। <sup>नृत्तं</sup> ब्रह्मचारिणा समाजात्र गन्तव्यं  
(समाजा न गन्तव्या) नृत्तं <sup>नृत्तं</sup> — कर्माणि नृत्तसि-  
ञ्जिते फलवन्तीति चिन्तयन्नुमानादिहितं साधयि-  
तुं यतितुमर्हति (चिन्तयता पुंसा विहितं साधयि-  
तुं यत्नम्)। कन्या उद्याने स्रजः स्रष्टुं निषणाः।  
भक्तानि मित्राणि दुःस्वात्तरितुं (रीतुं) समर्थानि।  
दुहितरः पितरौ नन्तुमागताः। कथमस्याः सुन्द-  
र्यास्तदृशं नपस्तपांसि सौदं (सहितं) समर्थम्  
(न. प्रभवति)। भवान्पण्डितो भवितुमर्हति  
(भवता पण्डितो भवितव्यम्)। नौस्त्वयानाय-  
यितव्या (नदीं तरीतुम्)। वनवन्तं मरुतं रोद्धुं कः  
समर्थः। इदं पत्नं भवद्विवाचयितव्यम्। वैदं  
समापयेतरा (समाप्येतरा) विद्या अध्येतुं  
प्रवृत्तः (प्रानर्तत) ॥

रघुन्यामिन्नन्मनि

यतेत

तेन थाव्यम्

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अश्विनो रयस्त्रिभिश्चैर्धृतः । अश्विनावृषिणा चतसृभिर्हृग्भिः स्तूपेते ।  
 कृष्णः षष्ठां भ्रातृणां ज्येष्ठः । पञ्चसु पाराङ्गेष्वर्जुनस्तृतीयः । अष्ट (अष्टौ)  
 विवाहा इति केचित्पडिति केचिन्मन्यन्ते । सप्तविंशतिरष्टाविंशतिर्वा नक्ष-  
 त्राणां ज्योतिष उदाह्रियते (नक्षत्राणि ज्योतिष उदाह्रियन्ते) । ब्राह्मणोष्टमे  
 चत्रिय एकादशे वैश्यो द्वादशे संनत्सरं उपनीयेत (उपनेतमः) ।  
 द्वे महती ज्योतिषी दिवि राजेते । पञ्चमीमृचमध्यापथ्य (० ध्याप्य)  
 गुरुः षष्ठीमपठत् । शाक्यमुनिर्बुद्धोऽशीतितमे जीवितस्थ संवत्सरे मृतः ।  
 कच्चित्त्रयास्त्रिंशत्कच्चित्तीणि सहस्राणि त्रीणि शतानि त्रयस्त्रिंशच्च देवा  
 वेदे गणयन्ते ॥

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दशरथस्य तिसृषु भार्यासु (तिसृणां भार्याणां) कौसल्या कैकेयाः  
 सुमित्रायाश्च ज्ञायसी (वर्षीयसी) गरीयसी चाभवत् । हेमन्ते एनयो  
 द्राघिष्ठाः । ईदृशि खानि न भूयिष्ठानि भुवां सिध्यन्ते । अमीषूदत्तु  
 राजसु पृथ्वीराजो बलिष्ठोभवत् । कालिदासस्य काव्यानि बाणस्य  
 ग्रन्थेभ्यः स्वादुतराणि । राजगृहे सर्वेष्वेषु <sup>वृ (प्रमोष)</sup> वाणिज्यनाथपिशङ्को धनितमो-  
 भवत् (वसिष्ठोभवत्) । लोहं सुवर्णान्नघृतं काष्ठञ्च गुरुतरम् (गरीयः) ।  
 घावने चतुष्पदामश्च (चतुष्पात्स्वश्च) आशुतमः । शकुन्तला सर्वाभ्योन्त्या-  
 भ्यः स्त्रीभ्यः शोभुष्य कालस्य स्त्रीभ्यः सुन्दरतरानर्तत विश्वस्याश्च भुवो  
 (भुवा) महिष्ठस्य सम्राजो भार्याभवत् । वायसः सर्वेषां पत्तिराणं  
 पटिष्ठ उच्यते (वायसे सर्वेषु पत्तिषु पटिष्ठं वदन्ति) ॥

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तां <sup>दीया</sup> देवरूपराजमानामतिमानुषीमिव दृष्ट्वा राजर्षेर्हृदयं तदनुसजितम् + १) देवरूपेणा राज० )  
 (तस्यामनुसजितम् ।

ततोऽप्यरेदुहितं तामवगम्य स क्षत्रियानुरूपेण गान्धर्वविवाहेन तां  
परिणीतवान् । भूयिष्ठानहोरात्रानाश्रम उपैत्वा शकुन्तलां हित्वा दुष्णन्तः  
स्वनगरं निवृत्तः । ततस्तीर्थयात्रां समाप्याश्रमं प्रत्यागम्य दुहितृविवाह-  
वृत्तान्तं विदित्वा <sup>कसवस्तो</sup> तौ दुष्णन्तसमीपं प्रास्थापयत् । नगरप्राप्तौ तु शकुन्-  
लां राजर्षिः प्रथमे प्रत्यारम्भाधान्तेऽग्रमहिषीपदे नियुक्तवान् । गच्छता  
कालेन सुन्दरकुमारे भरतो नाम तस्याम्जायत ॥

XXXIV.

कृतपापकर्माणो द्वादशाहं षडहं त्र्यहं वा प्रायश्चित्तानि समाचरेयुः ।

इन्द्रसखः पुरुरवा इन्दुमुखीमनवद्याज्ञीं चाप्सरसमुर्वशीं पर्यणयत् ।  
भृगुकल्मुपनर्मदं वर्तते । दीर्घबाहुः पृथुवत्ता अङ्गरजोऽसिपाणिस्तत्र  
तिष्ठति । ज्ञानपथः कर्मपथाच्चेयान् । पुराणर्षिभ्यस्तेन मृतभर्तृका यथा-  
कामं द्वितीयं भर्तारं वरयेत् । कामोत्तमो मीनकेतुश्चेति कविभिश्च्यते ।  
<sup>२</sup>ब्रह्मणो दुहिता <sup>१</sup>सीतानाम्नी पद्माक्षी <sup>(वङ्गवधूकोपि)</sup> । बहुभार्योऽपि राजापुत्रः । वारुणः  
परिष्ठतः सशिष्य आगतः । उन्मुखव्रातको वृष्टिजनमर्चयते ॥

XXXV.

भगवद्विष्णोर्देवकुलं प्रविश्य कर्णमनोहरं युवजनगीतममृणुम ।  
स्निग्धस्य मित्रस्येमं शब्दं शृणुत । सदा धनानि संचिन्वन्तो (सं-  
चिन्वाना) लुब्धा न कदाचित्तेषां भोगमनुवते । रसपूरणैः सुर-  
चितैः कावैर्दशसु दिक्षु कीर्तिमाप्नुं शक्नुयुः । शकुन्तले त्वत्स-  
दशं भर्तारमाप्नुतात् । मद्भ्रातरौ काशीं प्रस्थातुं निरचिनुताम् ।  
राजासिः स्वशत्रुभार्याहृदयानि दूनोतु (दुनुयात्) । मेघा दिवं  
वृणवते । द्वाःस्थो द्वारः संवृणुयात् ॥



XXXVII.

अग्निहोत्री प्रतिवर्षं चातुर्मास्यानि तनुयात् । हे महाराज राज्यं रक्षे-  
 मित्राणामुपकुर्वञ्च नृणामपकुर्वेश्च । ब्राह्मणा लवणव्यवहारं तिरस्कुर्वन्ति ।  
 यदकुरुयास्तत्तव मित्राणि सांप्रतमपि दुनोति । धो ममोपकरोति  
 तस्य प्रतिकुर्याम् । महाराजस्याज्ञया यथाविधि चतुरः कुमार-  
 न्संस्कुरु । चौलुक्ता अनहिलपाटके द्वे शते सप्तचत्वारिंशत् वर्षाणां  
 राज्यमकुर्वन् । स्वमुखकान्त्या पद्माक्षी चन्द्रमसमपि तिरस्करोति ।  
 यदि शिष्यं संस्करोत्यध्यापयति साधूकरोति स तस्य प्रजीभवति ।  
 कलिङ्गराजः शत्रुं शरेशोरस्यच्छरोत् ॥

XXXVIII.

अधुना मां गन्तुमनुजानीहि । इमान्मणींस्ते मया दत्तान्गृह्णाण । महाकविः  
 श्लोकमालां बाणुक्ताभिर्गृहीयात् । नित्यं स्तेनौ गतः कोषममुष्णीताम् ।  
 सर्वस्माद्दानानि प्रतिगृह्णानो दुष्यति (दुष्टीभवति) । स्रष्टा स्वेच्छयैवनि-  
 रमाज्जगत् । भूयै देवानां शरणं याहि । राजानो दण्डेन पापान्नि-  
 गृह्णीयुः । रामस्य दुहितृर्गृह्णान्त्रिर्यन्तीरपश्याम (त्रिर्यातीरपश्याम) ।  
 वरोग्नेः समक्षं कन्याया हस्ते गृह्णीयात् (ग्रहीतुमर्हति) । आर्योन्म-  
 स्योच्छिष्टानि नास्त्रीयात् । नित्यमनिरुद्धास्वप्सु स्नायात् ।  
 अक्षो महेश्वरश्चन्द्रकलालंकृतललाटो युष्मान्यायात् (पातु । पातात्) ॥

XXXIX.

दशरथस्य तिस्रो भार्याश्चतुरः पुत्रान्प्राप्तुवत । रामो लक्ष्मणाश्च सीतया-  
 न्वितौ वनमैताम् । मृतभर्तृकाः स्त्रियः षण्मासानधः शयीन् ।  
 इतरदृष्टश्रुताभ्यां ब्रुवन्साक्षी दण्डयितव्यः । विश्वं पापं कृतप्रायश्चित्ता-



दपैति । उच्यन्तमस्तंयन्तं च भानुं नेचेत । कुतः सभार्यः सशिशुश्च  
मदृहमभ्यैः । वरुणं स्तुहीति (स्तुवीहीति) घूपे बद्धं शूनःशेपं  
देवा अब्रुवन् । सत्यं सदा ब्रूहि । <sup>arajalla</sup>अमृतस्य देशे न सुखेनेश्वराः  
शेरते ॥

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आकराणां शास्त्रं व्याचक्षाणस्य पण्डितस्य वाचं शृणु । चरमे घामे  
ब्राह्मणा जागृयुः पुण्यस्य चार्घ्याय किञ्चित्समाचरेयुः । ~~सप्त~~ दशर-  
थस्य त्रिलोके (त्रिलोकां) विश्रुतं पुत्रं रामं लङ्केश्वरस्य रावणास्य  
जेतारं विद्धि (विदां कुरु) । त्रिजलमाचम्य द्विरन्येषां मत्वा सकृ-  
दोष्ठौ मृजन्ति (मार्जन्ति) । धौङ्गराज आत्मनोः सहचरानहंस्तं  
चत्रियौ शरैरभ्यहताम् । गुरुमपि वधायागतमशङ्कं जहि (हन्तुमा-  
गतं निःशङ्कं जहि) । श्रुतवृत्ते ज्ञात्वा किं मां शूद्रं वेत्सि (वेत्स्य) ।  
पाण्डुपुत्रान्मा द्विद्वि । नडु विलम्ब विपन्नपुत्रैः <sup>krak</sup>स्त्रियो बाष्पां-  
श्चतुर्ध्याममृजन् (मार्जन्) । हे ईश्वर त्वं द्विपदां चतुष्पदां चेशिषे ॥

XL

महाराजश्चिरं <sup>Shamara</sup>यथाधर्मं भूमिं शास्तु (शिष्यात्) । आसीद्वली राजा  
नलो नाम वीरसेनस्य पुत्रः (आसीद्राजा नलो नाम वीरसेनसुतो बली) ।  
हतहरिशार्ङ्गधिरात्तः (तर्पितः) सिंहो जिह्रया मुखं नेटि (नीढे) । गृह-  
स्थोतिधिमाचष्टां (धिं वक्तु) कुत्र शत्रावस्मप इति (स्वपीरिति) । गोपो  
निभं द्विर्गा अधोक् । पित्रा ताडितो बालो भृशमरोदत् (रोदीत्) ।  
ऋषिर्देवान्भूक्तैरैष्ट । कस्य दुहितासि बाले । येन प्राशिषि विश्वत्रायं  
लोकः प्राशिषि तद्ब्रूहि विद्धि । प्रातस्त्याय सवितारमुपाध्वम् ।  
यदि रामं नेडिषे (नेडीया) न ते भूतिः स्यात् ॥

अध्वर्यवो हवींष्यग्नौ जुह्वतु । ऋषयः स्मृतिषु चत्वारिंशतं संस्काराणां  
विदधति । दशरथः पुत्रांश्चिष्यान्वसिषाय प्राददात् । स्त्रिया वने  
संगच्छमानस्तां वचात्स्वसर्मा बिभीहीति (बिभीहीति) । स्नातकः  
स्रजं कृत्तोपानहौ च विभर्तु (विभृयात्) । मूलफलधान्यानि परक्षेत्रा-  
दायदानो दण्डयितव्यः । दाःस्यौ द्वारं पिधत्ताम् । दासो गृहाग-  
तस्यातिथेः पादौ नेनेक्तु । गुरोराज्ञां मा जहाहि (जह्योहि । जहि-  
हि) । राजर्षिर्बहु भूषणं विभ्रन्महाशोभयादित्य इव मभात्<sup>\*)</sup> ।

अनधीतपाठाः शिष्या गुरोर्जिह्रियति ॥

XLII.

यवनः साकेतामरुणात् । जयसिंहो गिरिनगरं चिरं हृद्वान्तेभनक् ।  
परिव्राजमासे द्वे शते चत्वारिंशतं चैव ग्रासानां भुज्यात् (भुनक्तु) ।  
अग्निमिन्स्व समिदर्थे (समिद्योर्थे) शारवाश्चिह्नि गा द  
धान्यं पिशङ्कीति प्रातरन्यतर ऋत्विगन्यतरमब्रवीत्<sup>\*\*) (गुरुः शिष्यान्पु-  
स्तकलेखनाय न्ययुङ्क्त । गिरिर्हिमवामत्युच्छ्रितैः शिखरैर्मैधानां  
गतिं शृणाद्भि । धर्मकृतः कर्मफलं भुज्जानाः स्वर्गे मोहन्ते ।</sup>

परराज्यं जित्वा (विजित्य) राजा राजवंशं नोच्छिन्वात् । आर्या  
विवाहकाले गृह्णाग्निमिन्धोरन् । स्तिथस्तण्डनं मुसलैः पिबन्ति ॥

XLIII.

हस्तिचन्द्र इस्वाकुवंशप्रभवो राजापुत्र मसीत् । तस्य शतं भार्या बभूवुः  
(शतं भार्याणां बभूव) । तासु पुत्रं न लेभे । तस्य गृहे ऋषी पर्वत-  
नारदोवृषतुः । स नारदं पप्रच्छ । किं नरः पुत्रेण लभते तदाचक्ष

\*) अर्थः विभ्रन्महाशोभया मभात् ।

\*\*) अर्थः प्रातर्ऋत्विगमब्रवीत् ।

हे नारदेति । स प्रत्युवाच । यदि पिता जीवतः पुत्रस्य मुखं पश्यति  
तस्मिन्वृणानि संनयत्यमृतत्वं च गच्छति ।

हरिश्चन्द्र इच्छाकुवंशप्रभवो राजापुत्र आस।  
 तस्य शतं भार्या बभूवुः। तासु पुत्रं न  
 लभे। तस्य गृह ऋषौ पर्वतनारदौ दा-  
 वयिष्व बूषतुः। स नारदं पप्रच्छ। किं  
 नेरः पुत्रेण लभते तदा च किं ह नारदेति।  
 स प्रत्युवाच। यदि पिता जीवतः पुत्रस्य  
 मुखं पश्यति तस्मिन्नृणानि संनयति गच्छ-  
 म्ने संनयत्यमृतत्वं च गच्छति। राजानं  
 वरुणमुपधाव पुत्रो मे जायतां तेन त्वां  
~~यज्ञं यजामि~~ यज्ञा इति। हरिश्चन्द्रो  
 राजानं वरुणमुपससार। तदा तस्मै पुत्रो जज्ञे।  
~~यज्ञं यजामि~~ जेने। तं रोहितं नाम चक्रुः।  
 राजा वरुणो हरिश्चन्द्रं मातापयामास  
 पुत्रं यष्टुमातापयामास। एष तु  
 कारणान्नं प्रदर्शयन्तं नैव नेयान्।  
 रोहितं प्राश्नमौवनं पितामन्त्रयामासोवाच च।  
 शिशो वरुणास्त्वां मह्यं ददौ। तं ब्रूया  
 यज्ञा इति। तदा रोहितो धनुर्गृहीत्वा  
 वनं प्रतस्थौ। तदा वरुणो हरिश्चन्द्रं जग्राह



तस्य चोदरं शिश्राघ (शुशाव) । तद्रोहितः  
 शुश्राव वनाञ्च ग्राममयाध । तमिन्द्र ~~व्येत्स~~  
 मनुष्याकार उपेतोवाच । शुश्रुम रोहिता-  
 श्रान्तस्य सुखं मया ~~नास्तीति~~ । चरोति ।  
 तदा द्वितीयं वर्षं वने चचार । इत्थं  
 राहितः पञ्चकृतो \*ग्रामं प्रतिजगाम  
 पञ्चकृत्वञ्च तमिन्द्र ~~व्येत्स~~ राणाय नुचोद ।  
 षष्ठे वर्षे वने ऽजीगर्तमृषिं त्रिपुत्रसहितं  
 क्षुत्पीडितं ददर्श । तस्य मध्यमे पुत्रं  
 शूनःशेषनामानं शतसुवर्णेन\* चिक्राध  
 चिन्तयन्स्तेन मां निष्क्रीणा इति तं च  
 हरिश्चन्द्र निनाय । स वरुणमुपससार  
 तेन त्वां यजा इति । वरुण उवाच ।  
 एवमस्तु । बाह्यरात्रौ वै भूषा क्षत्रियाद्युपा-  
 निति । तदा राजसूययज्ञमारेभिरे ।  
 शतसुवर्णेन सुवर्णशतेनाजीगर्तः पुत्रं  
 यूये बबन्मानेन च शक्तेन तं हन्तुमभ्युप-  
 जगाम । तदुच्यते तदोक्षित्वा शूनःशेषो  
 भृशं निभाष देवांश्चाशप्राय । सो ऽ ~~ध्वज~~  
 ग्यादीन्देवानृभिस्तुष्टाव । देवास्तस्य

\*स्व

\*सुवर्णशतेन

पाशान्मुमुक्षुः । एतस्मिन्वृत्ते विश्वामित्रो  
होता बभूव । तं शुनःशेपः पितरं  
ववार (वेरे) । इति हरिश्चन्द्रशुनःशेप-  
कथा ॥

### XLIV.

बलं प्राप्ते कलियुगे समुपास्थिते न  
प्रलये धर्मो नाशिष्यति (न नश्यति) ।  
सदाचाराद्विद्युता बहवो ब्राह्मणा वेदमु-  
~~त्तरं~~ सत्यन्ति प्रतिषिद्धानि च कर्माणि  
करिष्यन्ति । अपराधानि विक्रेष्यन्ति धर्मो-  
ज्यं भोक्ष्यन्त्यपेयं च पास्यन्ति । लोभेना-  
त्यैकलाभचिन्तिताश्चान्ये स्त्रियः शूद्राश्च  
यानि धिष्यन्ति पनेष्यन्ति ~~विवरिष्यन्ति~~ वेदान- *N.B. Wiederhol-*  
*ung von तान्*  
~~ध्याप~~ ध्यापयिष्यन्ति तेभ्यश्च धर्मं विवरिष्य-  
न्ति ( व्याख्यास्यन्ति) । शूद्रैः सह वत्स्यन्ति \*  
शूद्रान्ते विष्यन्ते शूद्राणामन्नं भोक्ष्यन्ति  
शूद्रेभ्यो दुहितृदास्यन्ति शूद्राणां च  
दुहितृः परिणोष्यन्ति । शूद्रास्तु मदीक्षता

द्विजानां पदे स्थास्यन्ति ब्राह्मणानां ज्ञा-  
 पयिष्यन्ति व्यवहारान्निशेष्यन्ति भूमिं  
 च शास्यन्ति । ये क्षत्रियपात्रां वंशाः पुरा  
 यथाधर्ममशासस्ते निर्बला भविष्यन्ति  
 शनैश्च नाशं गमिष्यन्ति । इति \* घोरे  
 जातिसंकरे जाते घवनाः शका अन्ये च  
 म्लेच्छा उदीच्यां दाक्षिणायां प्रतीच्यां च  
 दिग्गुह्यास्थान्ति । ते आर्यानां क्रान्तिं स्यान्ति  
 तैर्घुस्यन्ते तांश्च परजेष्यन्ति । पुरो रोत्स्य-  
 न्ति ग्रामान्गृहाणि प्रासादांश्चाग्निना  
 घत्स्यन्ति पौरान्मूनो वृद्धांश्चासिना  
 हनिष्यन्ति तेषां वीर्यं वस्त्वपहरिष्यन्ति  
 तेषां च भार्याः शिशूश्च बद्धानपनेष्यन्ति ।  
 इति भूः शून्या भविष्यति । एका अल्पा-  
 स्तु मिमिक्षुं पलायिष्यन्ते भयाच्चोत्तारि-  
 ष्यन्ति (क्षरीष्यन्ति) । इति कलिधुगस्य  
 वर्णनम् ॥

(अल्पे तु) ?

\* गिरौत्प०

कदाचिद्गृहस्याग्रे शेरानः स्वप्न-  
 मन्वभूत् । तदा तं भक्षयितुं वृक उपादु-  
 द्भवत् । तं आ प्रणम्य (प्रणम्य) प्रार्तयत्  
 मा मां मधुना बभक्ष इति इत्यवोचच्च ।  
 सांप्रतं कृशः सुखी प्रणम्य च त्वामश्ना-  
 स्मि । यद्यल्पा ~~न~~ त्यहानि प्रतीक्षते मदीश्व-  
 रा विवाहोत्सवं करिष्यन्ति तदा च बहु-  
 स्वादून्नमचरणं प्यासे (पीनो भविष्यामि) ।  
 पीनो भविष्यामि) । ततः पुष्टेन मे वपुषा  
 पर्याप्तं भोजनं प्राप्स्यसि + प्राप्स्यसीति ।  
 तद्वृकः ससं मत्वा तममुचद्वनं च निर-  
 गात् । एकेभ्यो ऽ होभ्यो ऽ नत्तरं स प्रयागम-  
 न्ना चानं च गृहस्य सौधे स्वप्नमनुभवन्तमदर्शत्  
 (स्वपतेमदर्शत्) । सो ऽ घस्तादवास्था चूर्तमा-  
 चीकरत्समयं (माहृतसमयं) चासस्मरत् ।  
 तद्वृत्वा आ प्रत्ये प्रत्यभ्यधात् । भो वृक  
 यदि मां मद्य गृहस्याग्रे स्वपतयद्रस्यो  
 विवाहोत्सवकालं न प्रत्येक्षिष्यथाः ॥



गृध्रः शृगाली च कदाचिद्यैत्रीमबद्ध  
 न्द्रां संवसतं च मैत्रीरुढीकरणासाधनं  
 मन्त्रमाला नावन्मोन्यस्य समीपे वसतिं  
 कर्तुं निरुचैष्टाम् । ततो गृध्रो नीडं महा-  
 वृक्षे ऽ काष्ठीं काष्ठीं च गाली च समीपे  
 लतागुल्मे ऽ जीजनत् । कदाचित्तु शृगाली  
 शृगाल्यन्नाविषणार्थं प्रास्थात् । तत्र तस्यां  
 निर्गतायां गृध्रो लतागुल्मे न्यपप्रत्स्व-  
 सुहृच्छिशूनग्रहीतांश्चात्याहाराभावाच्छवकैः  
 शवकैः सहाबभक्षत् । शृगाली गृहं प्रत्यायाय  
 मित्रधुक्कर्मज्ञासीद्गृहं च शिशुमृत्युना  
 गृध्रनिग्रहणाशक्त्या चापुचत् (चाशोचीत्) ।  
 चतुष्पात्वादि विहगमनुसर्तुं नाशकत् ।  
 तस्माद्दीर्घमवस्थापय यदुर्बलैरेव कर्तुं  
 शक्यते तत्कृत्वा च गृध्रं परुषैर्वाक्यैरभिशा-  
 पैश्चाचित्तिपत् । कतिपयाहानन्तरं ननाः  
 चेत्त्रे देवाननैनानप्सत (नमस्तत) । तद्दृष्ट्वा  
 गृध्रः उड्डाधिष्ठ पशोर्भागं तप्ताङ्गा-  
 रसमेतमपाहार्थं स्वनीडे ल्यधाञ्च ।

\* ० मैत्तिष्ट । ० मा-  
 दर्शात् । ० मायाचीत्

तोववायुबलेन वृद्धो महानग्निस्तत्रोदजनिष्ट  
 (°जनि) गृध्रशिशवश्च पातितुमसमर्थार्धदग्धा  
 भूमौ ~~भूमौ~~ न्यपतन् (भूमावभ्रशन्। ~~वत्ससि~~  
 भूमावस्रसन्)। तदा सृमन्ते मृगान्याशूपा-  
~~दुष्ट~~ दुष्ट तान् तागृध्रस्य समक्षमखादीत्॥

### XLVIII.

क्रोष्टानश्च कदाचिन् ~~तृणा~~ कदाचित्-  
 ष्णापेडितौ कूपमवतेरतुः (°वातारिष्टम्)।

जलं पीत्वोत्तरेषां पथस्य परीक्षा ~~परीक्षा~~  
 समन्तादकारि। तदा क्रोष्टुनावाचि (क्रोष्टा-  
 वाचि)। तेनस्विभव मया साधनमचिन्ति घेमा-  
 वामनर्यादुद्धरिष्यावहे। यदि त्वया पूर्वौ

पादौ मित्तं मित्तौ भित्ताव ~~वष्ट~~ मय  
 पृष्ठे प्रहृत्कारिष्येते तदाहं तव पृष्ठे पृष्ठयोश्चा-

वल ~~मया~~ मोक्षुम निर्गमिष्यामि। कूपादूहिः प्रा-

~~मया~~ प्रस्तां तदन्तरं निष्कृत्यामि

(°ष्कृत्यामि)। अनेनाङ्गीकृत्य यथोक्तमन्वस्याधि।

क्रौं किंतु क्रोष्टा कूपादुत्तीर्थ (°त्तीर्णेन)। तितोषि-

? *prohvat* ist in  
*Kiram lexicon* ja  
*finden*

तेन नृत्तमाणाभि । ततो ऽनेन साक्षेपमभ्य-  
धाधि । आ दुष्ट त्वया समवे समये नास्या-  
यीति । तच्छ्रुत्वा क्रोष्टना प्रत्यूचे । हे मूढ  
यदि ते धीः प्रलम्बकूर्चानुमतेनाभाविष्यत्तत्र  
प्रत्यागमनपथमनवलोक्य कूपमवातरि-  
ष्यः (०तरीष्यः) ॥

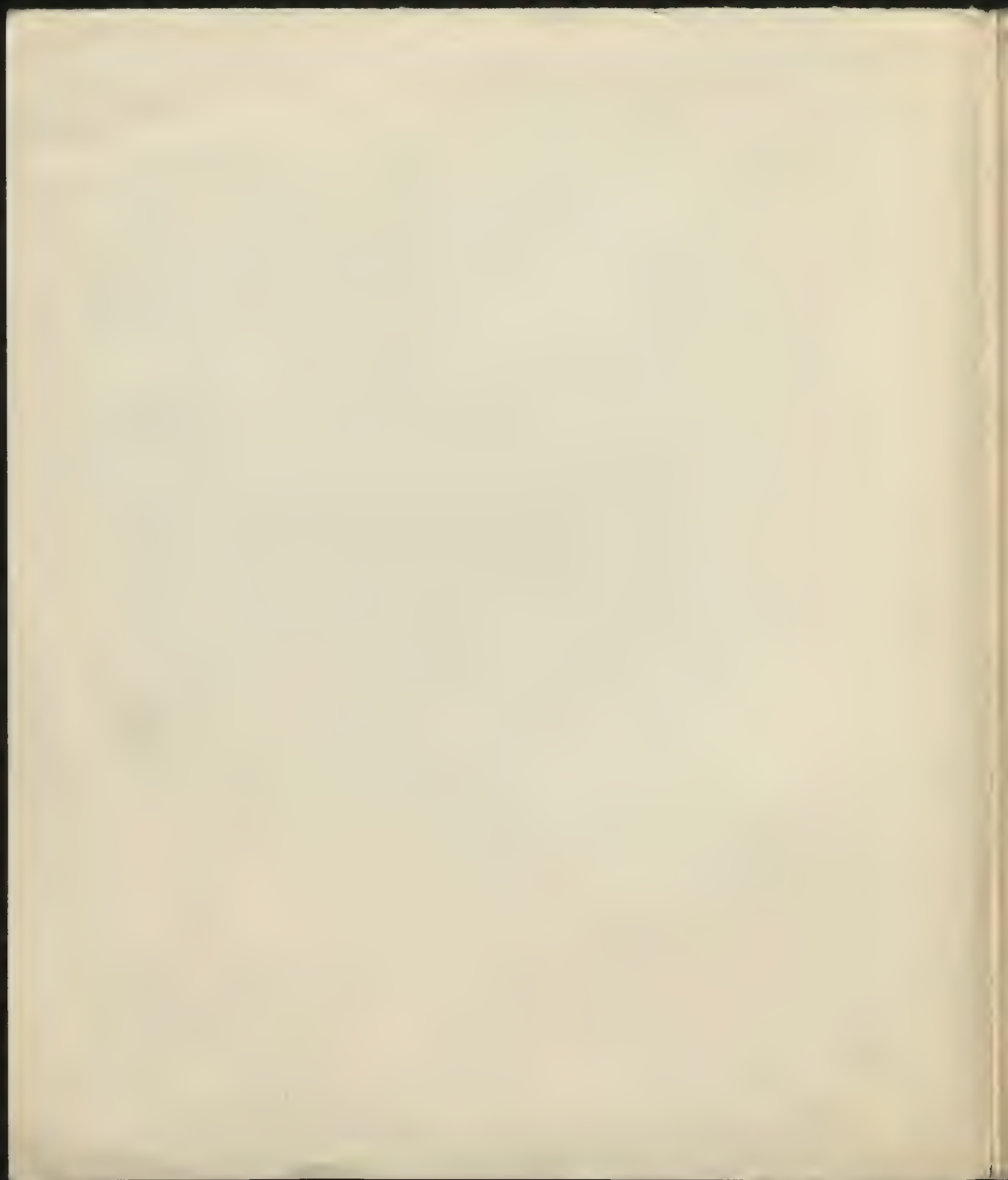
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*Friedrich*



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18 Aug - 1861

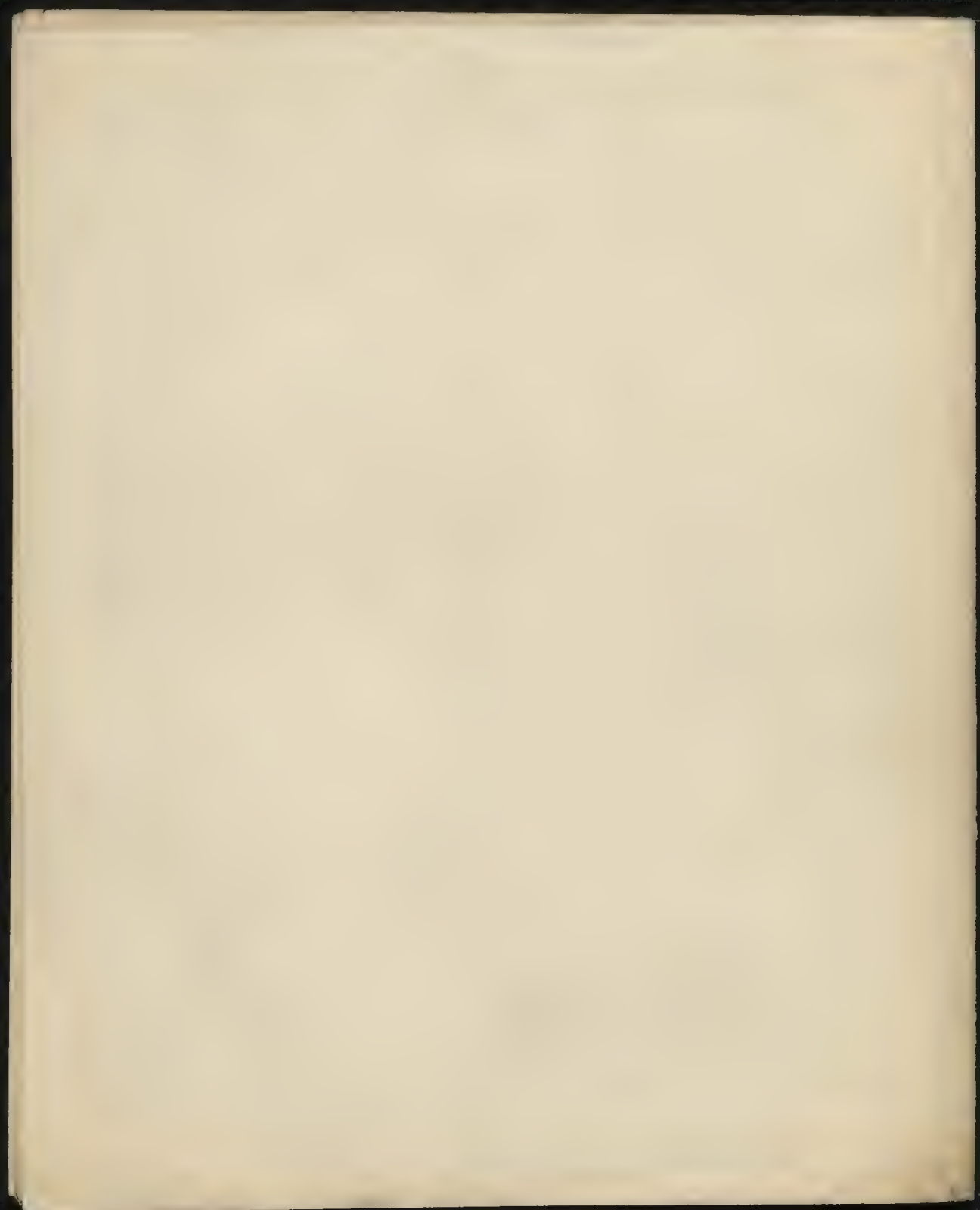
The first part of the paper is a  
 sketch of the life of the author -  
 for writing the paper he had a  
 book - and a pen

The second part of the paper is a  
 sketch of the life of the author -  
 for writing the paper he had a  
 book - and a pen







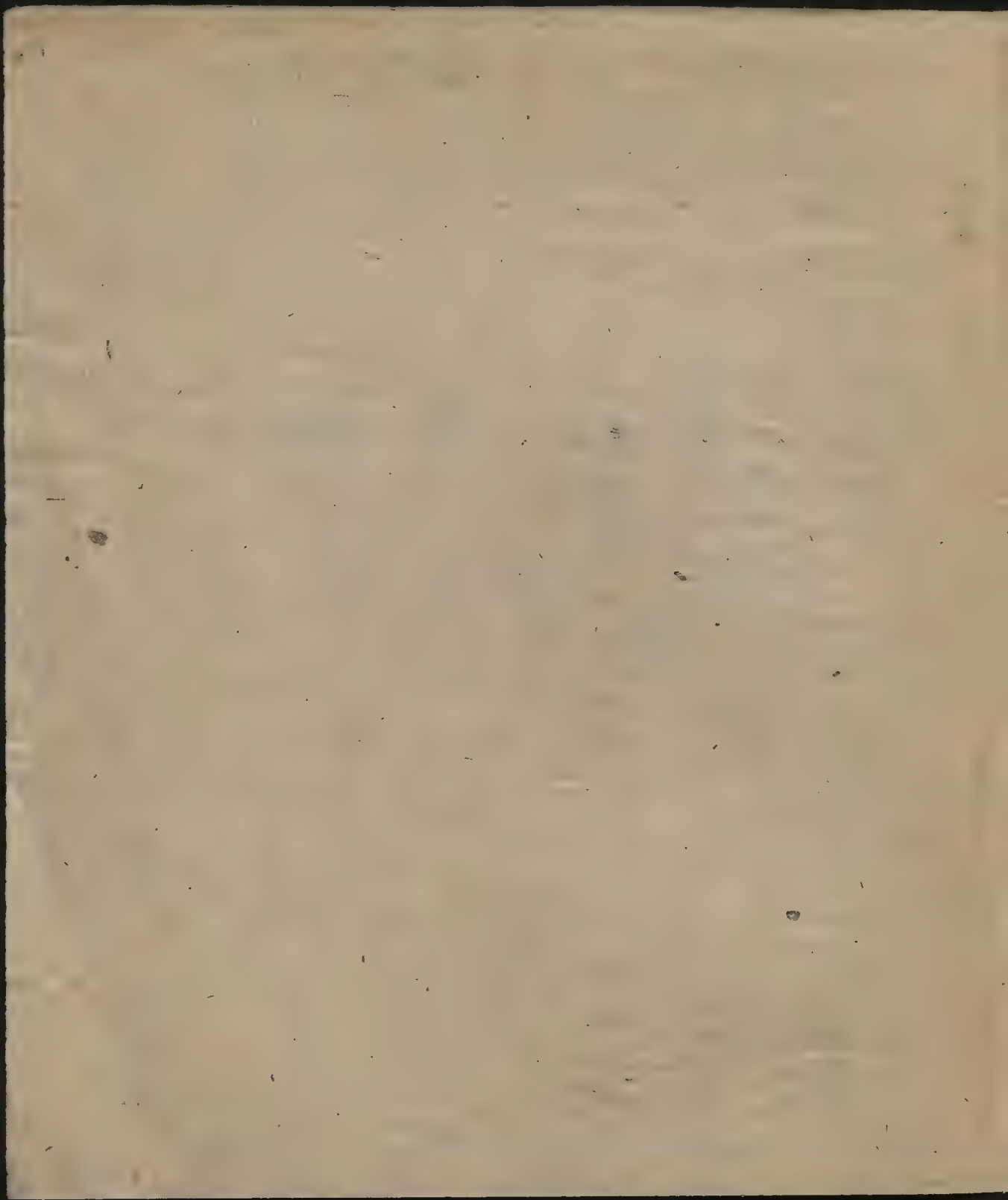


Bühler [Z. 9.]

Kshemendra's Vrihatkathā

oraz notatki z prac

Webero i Sylvain Lévi



The Indian Antiquary .... edited by Jas. Burgess.  
Vol. I. 1872. Bombay 1872.

pag. 302-309. On the Vīṭhat Kathā of Kōshemandra  
by Dr. J. Rüdler.

Kaśhāsaribāgarā mit 24.000 Stanzas überliefert an Umfang  
alle übrigen Fabelsammlungen. Somadeva schrieb zu Anfang  
des 12. Jh., for the amusement or consolation of Queen  
Tīrṃyavati or Tīrṃyavati, the mother of King Harsha of  
Kashmir. Er sagt, dass sein Werk die Lösung der von  
Juraḍhya im Paisāci Prākṛit (= literally the dialect of  
the goblins -) geschriebenen Vīṭhat Kathā enthalten. sich  
von jener nur durch die Sprache u. ~~etw.~~ <sup>etw.</sup> Kürzungen unterscheiden.  
In der Kathāpīṭhā od. Einführung ~~erzählt~~ <sup>erzählt</sup> Somadeva die Entstehungs-  
geschichte der Vīṭhat Kathā: Dīva erzählte einst der Pārvatī  
„the marvellous history of the seven Vidyādhara Chakravartins.“  
Dies hörte sein „attendant“ Puṣpavanta, erzählte er seiner Frau  
Gayā, einer Dienerin der Pārvatī. Die letztere verfluchte Puṣp.  
u. verurteilte ihn, als Mensch geboren zu werden u. ebenso seinen  
Brosen Mālyavān, welcher für ihn einsprach. Doch im Wette  
sie ihren Fluch dahin, dass beide ~~in der~~ <sup>in der</sup> ihre himmlische  
Nähe wiederlangen würden, wenn Puṣp. dem Paisāci  
Kāṇabhrīṭi die Geschichten erzählte u. Mālyav., nachdem er  
die Geschichten von Kāṇabhrīṭi gehört, dieselben verbreitete.  
Puṣp. wurde in Kāṇabhrīṭi als Varanasi-Kāṭyāyana  
geboren, wurde grosser Gelehrter u. Minister des letzten  
Nanda, Yogasanda. Er trat auf einer Pilgerfahrt nach  
dem Tempel der Pārvatī Vindhyavāsini den Kāṇ. u. erzählte  
ihm die Geschichten. Māl., welcher als Juraḍhya von Prati-  
sthāna geboren ward u. Minister des Kön. Śālavāhana war,  
kam mit seinen beiden Söhnen Somadeva u. Nandideva zu  
Kāṇabhrīṭi, erfuhr von ihm die 7 Geschichten, schrieb sie nieder



jede in 100000 Stk mit eigenem Blute u. schickte sie dem  
König. Diese nahm sie nicht an, weil sie in Pāṇḍi-  
sprache u. nicht in Sanskrit geschrieben. Hierauf verbrannte Jyādhya<sup>6</sup> die  
die F. wurde erhalten auf Rithen des Königs. Als der König  
zufällig erfahren hatte dass die Leihine dieses Buches selbst  
die Priere im Walde erpente, da bat er ihn um das Manuscript.  
Er studierte es mit Hilfe der beiden Schüler Jyādhya und  
Nandīdva u. schrieb die Einleitung dazu, worin die Ent-  
stehungsgeschichte geschichtlich war, ebenfalls in Pāṇḍi. Hierauf  
wurde das Buch „in den drei Welten“ berühmt.

Auf Grund dieser legendarischen Geschichte leugnen<sup>2</sup> Wilson,  
Brookhams<sup>2</sup> u. Lassen, dass Somadeva aus dem Prakrit  
übersetzt hätte. Dies ist nicht mehr haltbar, seitdem F. E. Hall  
in der Einleitung zu seiner Vāsavadattā die Existenz einer  
Vihakkathā im Pāṇḍi-Prakrit bewiesen hat. - „it is highly  
probable, that Somadeva's original was in existence at  
least 1300 years ago. And it remains an open question, whether  
Jyādhya was really the author of the old Vihakkathā  
and whether he was a contemporary of Śālavāhana or  
Śalivāhana of Pāṭhān.“ [sic]. Es ist auch unentschieden, ob  
Somadeva wirklich eine Königin od. vielleicht eigene Jüngerin machte.  
Hall's Ansicht beruht hauptsächlich in der, welche Bücher für  
die Bombayer Regierung<sup>2</sup> erworben. Nach dem Index  
enthält sie 18 Lambakha, aber nur 1-9 (9 unvollständig)  
u. 14-18 vorhanden (16 = Śaktiyasas). Kōhenunda schreibt  
wie Somadeva im Anushtup-Metrum, kennt aber die Einlei-  
tung der Lamba's in Tavariga's nicht.

1) Collected Works, II, 100.

2) Collected Works, II, 100.

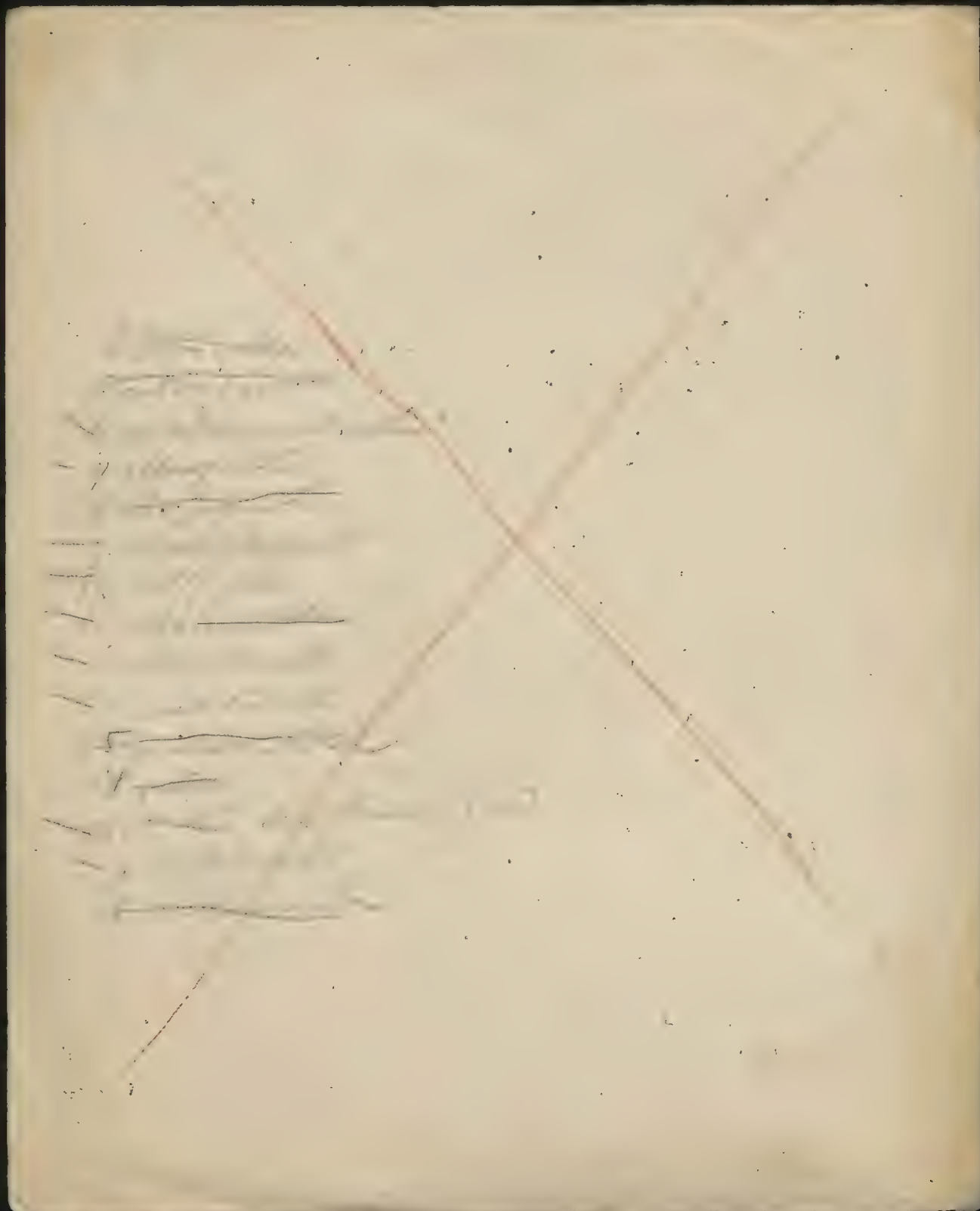
3) Collected Works, II, 100.

Kürz macht Kshem. mitunter unverstündlich. ~~Kshem.~~  
Kshem. giebt uns Nachricht über sich selbst: Sein Vater war  
ein Kashmirier Namens Candā, welcher zahlreiche Brahmanen  
gelehrte u. s. w. Kshem. sagt, dass er Alankāra unter Abhinava-  
gupta studierte u. s. w. "Once, whilst fasting, on the twelfth  
day of the month, he who was possessed of taste was asked  
by the pure-minded Brahman Rāmayasas, and thinking  
over the story in his mind, he composed for the delight  
of eleven persons this river flowing with nectar. He com-  
posed this amusing story at the order of the omniscient  
Devadhara, who had obtained sagacity over the Brahmanas."  
Priesthät zwischen Kshemendra u. Somadeva lässt sich  
nicht entscheiden; aber soviel <sup>ist</sup> sicher, dass jeder von beiden ein  
Praktik - nicht Sanskrit. Original vor sich hatten.

Kshemendra Somadeva kannte annögl. Kshemendra ~~kennt~~  
u. es ist unwahrscheinl. dass Ksh. Somadeva's Kathārikā,  
kennt & hat\*. Die Beispiele Dipakārpī (Som.) u. Dipakārna  
(Kshem.) = Pais. Dipakārna u. s. w. oft. Lēri. 2)  
u. Juvātāya's Virāṭkathā possessed certainly a higher  
andignity than the Persian or Mongolian translations  
of those fable books" [c. Pāncatantra u. s. w.].

*[Faint, mostly illegible handwritten text, possibly bleed-through from the reverse side.]*

\* Dies wird ausführlicher an einem andern Ort.  
3. Name Virāṭkathā (Som.) = Virāṭkathā (Som.) - Virāṭkathā.



64

[illegible]





Should I remember that I have just seen a very fine  
 fly, but not the largest I have seen in the  
 H. W. field. It was a very large fly, but not  
 as large as I have seen before. It was a very  
 beautiful fly, and I have never seen one like it  
 before.

I have also seen a very fine fly, but not  
 as large as I have seen before. It was a very  
 beautiful fly, and I have never seen one like it  
 before. I have also seen a very fine fly, but not  
 as large as I have seen before. It was a very  
 beautiful fly, and I have never seen one like it  
 before. I have also seen a very fine fly, but not  
 as large as I have seen before. It was a very  
 beautiful fly, and I have never seen one like it  
 before.

I have also seen a very fine fly, but not  
 as large as I have seen before. It was a very  
 beautiful fly, and I have never seen one like it  
 before. I have also seen a very fine fly, but not  
 as large as I have seen before. It was a very  
 beautiful fly, and I have never seen one like it  
 before. I have also seen a very fine fly, but not  
 as large as I have seen before. It was a very  
 beautiful fly, and I have never seen one like it  
 before.

I have also seen a very fine fly, but not  
 as large as I have seen before. It was a very  
 beautiful fly, and I have never seen one like it  
 before. I have also seen a very fine fly, but not  
 as large as I have seen before. It was a very  
 beautiful fly, and I have never seen one like it  
 before. I have also seen a very fine fly, but not  
 as large as I have seen before. It was a very  
 beautiful fly, and I have never seen one like it  
 before.



Journal Asiatique. Cinquième Série, Tome VI.  
Paris 1885.

pag. 397 ss. La Brihatkathāmañjarī de Kshemenndra  
par M. Sylvain Lévi.

Bühler, Report on a tour in search of Sanskrit  
ms. 1877.

Bühler, Indian Antiquary I. 1872. p. 302.

398. En 1871, Byrnett annonçait par une lettre publiée  
dans l'Academy (15 sept.), qu'il avait découvert au  
palais de Tanjore un manuscrit de la Brihatkathā  
de Kshemenndra. .... M. Bühler découvre immédiatement  
après Byrnett un autre manuscrit du même ouvrage  
dans le Gujarat... cf. Ind. Ant.

400. Kshemenndra Vyāsādāsa appartient au XI<sup>e</sup> siècle;  
né au Cachemire, il paraît avoir toute sa vie résidé au pays  
natal. Sa carrière littéraire, commencée sous le règne  
long et glorieux quoique trouble d'Ananta, se prolonge et  
sans doute s'achève sous son fils Kalasa.

402. Nous retrouvons encore autour de Kshem. quelques-uns de  
... ses amis. .... le brahmane Devadhara... qui le détermina  
à écrire la Brihatkathāmañjarī.

402s. Kshemenndra est Jivait, dans Vishvaimit, épique, qui  
est schiste, Buddhist.

410. L'ouvrage [la Brihatkathā] appartient au genre  
de mañjarīs ou bouquets représentés dans l'œuvre de Kshem.  
par deux autres poèmes: la Bhārata- et la Rāmāyaṇamañ-  
jarī.

411. 1872 Kauffe Bühler en Ms. im Gujarat u. 1875 ein anderes  
in Bharuch (Broach) für die Regierung von Bombay.



Alle Mrs. unvollständig. Die Fabeln waren schon aus  
Somadeva Bhattacha's Werk bekannt. Somadeva schrieb  
zu Anfang des XII. Jh. (so nach Brockhaus).

A. M. Bühler, Ueber das Verhältnis des Somadeva <sup>zwischen</sup>  
Sitzungsberichte Wien 1885, wonach Kathāsaritsāgara  
1063-64 u. 1081-82 entstand.

411 ff. Er behauptet, die ehemals von Junaḍhya in Paisācī  
verfasste Brihatkathā in Sanskrit übertragen u. abgekürzt  
zu haben\*. Die Existenz des Junaḍhya von Wilson, Brockhaus,  
Lassen geleugnet, dagegen Hall. Somadeva ausführlicher  
als Kshemendra, bei welchem einige Geschichten des Somad.  
ganz fehlen. Also Kshem. nicht Quelle des Somadeva.  
Beide schöpfen aus einer Quelle. Dies beweisen auch Eigennamen,  
die bei beiden vorkommen lauten u. sich auf einen zurück-  
führen lassen. Die Existenz der Brihatkathā in Paisācī-Sprache  
bewiesen, insbesondere auch durch

Kshem. litthi = Tag, sony. atitthi = fast. Beide geht auf  
eine Paisācīform zurück.

Junaḍhya's Existenz bewiesen. Kshemendra's Werk zerfällt  
wie dasjenige des Somadeva in 18 Bücher. Dieselben Titel  
mit unbedeutenden Varianten, nur andere Reihenfolge.

Kshemendra	Somadeva
Lambhaka 1-V	1-V
VI	VIII
VII	VI
VIII-IX	XI-XII
X	XVIII
XI	XIII
XII	XVII
XIII	XIV

\* vgl. S. 421 des Citat.

Kshem.	Stur.
XIV	VII
XV	IX
XVI	X
XVII	XV
XVIII	XVI

Kshemendra ca.  $\frac{1}{3}$  des Somadeva, also bedeutend kürzer.  
Kshem. trocken, lakonisch, kürzt ab, resumiert u. s. w.

(420. Si le poète attribue aux instans du brahmane Rāmayāgas la composition de la Kāthā māñjarī, ce n'est sans doute qu'une formule de politesse et de dédicace. — Abu ab. J. 402 ist vom Brahmanen Devanahana hi Ridi!)

420 f. In Kashmir, der Heimath Kshemendra's wurde die Brihaddhātā bald darauf wieder bearbeitet (von Somadeva), im Beweis, dass Kshemendra's Werke bald vergessen wurde. Aber die Initiative Kshemendra's machte auf das Werk Jānādhya's aufmerksam; man wollte es besser kennen lernen, so erklärt sich die wiederholte Bearbeitung Somadeva's.

Levi veröffentlicht den ersten Samsthaka der Brihaddh. vollständig u. in Uebersetzung triezue. Er hatte folgende Mss. A. Le manuscrit laissé par Burnell à l'India Office et qui reproduit le mss. n° 4880 du palais de Tanjore, copie lui-même, selon Burnell, en le n° 10,231. — B. Le manuscrit acquis par M. Bühler dans le Gujarat en 1872. — Le premier livre manque dans le manuscrit fagnen-faire trouvé par M. Bühler également à Broach, en 1875.

Journ. As. Hist. série, Tome VIII. Paris 1886.  
I<sup>re</sup>. Suite et fin.

pag. 178 ff.

5 Handschr. der Brihathkathāmañjarī: „Trois découvertes au palais de Tanjore par Burnell et déposés dans son catalogue sous les numéros 4879, 4880 et 10231; deux trouvées et acquises par M. Bühler dans le Juglark et déposées aujourd'hui à la bibliothèque de Deccan College, à Poona.“ Die 3 ersten haben einen Text. Nach Burnell sind 4879 u. 4880 Copien von 10231. Leiri benutzte eine Copie von 4880, die für Burnell gemacht wurde u. von ihm der Ind. Office Library überlassen wurde. Diese Copie wurde Leiri durch Rost zuteil. Devanāgarischrift. Unvollständig (nicht Copie, sondern das Original). Dies ist jedoch, A. Sie verurteilt Unwissenheit des Schenkers, viele falsche Lesarten, Visarga gesetzt od. ausgelassen, ra u. ri, pa u. sha verwechselt. Vocale bald lang, bald kurz. Trotzdem kann durch Berechnen ein Text richtiggestellt werden, der überlegt od. besser ist als der von B u. C. Letztere sind Eigentum des Deccan College. B ist von Bühler 1872 erworben. Beschrieben auf länglichem Papier, Devanāgarischrift, trägt das Datum sainvat 1742 (1685 n. Chr.). „L'ouvrage y est également incomplet: les 256 premiers feuillets vont jusqu'au livre IX, le manuscrit s'interrompt seize vers avant la fin de ce livre; puis viennent 93 feuillets chiffrés à part et qui vont du début du XIV<sup>e</sup> Lambaka jusqu'à la fin de l'ouvrage. Le texte est en général correct et l'écriture nette.“

C noch weniger vollständig, aber älter: sainvat 1719 u. śaka 1584 (1662 n. Chr.). „a été exécuté en l'honneur d'Ali, sultan d'Uthmanagrāma, par un scribe nommé



55  
N. Vireçvara, fils de Bhānuvāsa. ".... Les neuf premiers feuillets sont perdus; le texte ne commence qu'au treizième vers du livre II, et continue jusqu'au milieu du livre V (17 vers après l'histoire de Harasvāmin), puis s'interrompt jusqu'au vers 50 de l'histoire de Manbijaypita, au livre IX, et reprend de là jusqu'au point où s'arrête la première partie du manuscrit B. .... Suit le XVI<sup>e</sup> Lambaka jusqu'au vers 46 de l'*Ājā-vākhyāyikā*, puis le nombre des feuillets perdus va croissant: lacune jusqu'au vers 13 de la *Kārpāṭikā-Khyāyikā* (livre XV); nouvelle lacune à partir du début de l'*Ājā-vākhyāyikā* jusqu'au vers 30 du conte suivant (*ibid.*); le texte reprend de ce point jusqu'au vers 15 de la *Bhadrāghatā-Khyāyikā*, d'où une nouvelle lacune se prolonge jusqu'à l'avant-dernier feuillet de l'ouvrage.

181. Dichtungs Entstanden. Einige Lücken von C sind in B nicht vorhanden. A stammt sicher von einem anderen Original ab als B u. C. In der Handschrift von Tanjore lautet der Titel *Bṛihatkathāmañjarī*, in B u. C. nur *Bṛihatkathā*.

182. In A und C Verse nummeriert. Lévi gibt nur ein Inhaltsverzeichnis der *Bṛihatkathā*.

XVI. Atah parain Sattiyasā bhavishyati.

192 ff. veröffentlicht Lévi die ersten beiden Erzählungen des *Vetāla* (aus dem II. Lambaka), dann die Übersetzung. J. 216 ff. Rapport chronologique des deux *Bṛihatkathās*.



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422. Kāśīkandī 45. Kāśīkandī mātā kālā mātā  
 423. Kāśīkandī 46. Kāśīkandī mātā kālā mātā  
 424. Kāśīkandī 47. Kāśīkandī mātā kālā mātā  
 425. Kāśīkandī 48. Kāśīkandī mātā kālā mātā  
 426. Kāśīkandī 49. Kāśīkandī mātā kālā mātā  
 427. Kāśīkandī 50. Kāśīkandī mātā kālā mātā  
 428. Kāśīkandī 51. Kāśīkandī mātā kālā mātā  
 429. Kāśīkandī 52. Kāśīkandī mātā kālā mātā  
 430. Kāśīkandī 53. Kāśīkandī mātā kālā mātā

431. Kāśīkandī 54. Kāśīkandī mātā kālā mātā  
 432. Kāśīkandī 55. Kāśīkandī mātā kālā mātā  
 433. Kāśīkandī 56. Kāśīkandī mātā kālā mātā  
 434. Kāśīkandī 57. Kāśīkandī mātā kālā mātā  
 435. Kāśīkandī 58. Kāśīkandī mātā kālā mātā  
 436. Kāśīkandī 59. Kāśīkandī mātā kālā mātā  
 437. Kāśīkandī 60. Kāśīkandī mātā kālā mātā  
 438. Kāśīkandī 61. Kāśīkandī mātā kālā mātā  
 439. Kāśīkandī 62. Kāśīkandī mātā kālā mātā  
 440. Kāśīkandī 63. Kāśīkandī mātā kālā mātā

I, 4, 18 (I, 4, 18) yasyātrā...  
 I, 4, 19 (I, 4, 19) yasyātrā...  
 I, 4, 20 (I, 4, 20) yasyātrā...  
 I, 4, 21 (I, 4, 21) yasyātrā...  
 I, 4, 22 (I, 4, 22) yasyātrā...  
 I, 4, 23 (I, 4, 23) yasyātrā...  
 I, 4, 24 (I, 4, 24) yasyātrā...  
 I, 4, 25 (I, 4, 25) yasyātrā...  
 I, 4, 26 (I, 4, 26) yasyātrā...  
 I, 4, 27 (I, 4, 27) yasyātrā...  
 I, 4, 28 (I, 4, 28) yasyātrā...





16. Lambhaka von Kshemendras 68  
Brikat Kathā.

= Kathāśaritaṅgāra II.

Rahmenerzählung: Das gefundene Armband.

1. Der Wunschtopf (bhadrāghata).
2. Der Affe Āla etc.
3. König Vikramasinha, die Hele Kummukā etc.
4. Balavarmān u. seine Frau Candrasī (Brikat Kathā hat Balavartman), die in Tilahara (Tilavara Br.) verliebt.
5. Devadāsa wird von seiner Gattin Duhitā betrogen u. von dem Liebster ermordet.
6. Vajrasāra, dem seine Gattin Nase u. Ohren abschneidet
7. König Sindhakala u. seine Frau.
8. König Sumānasa u. der Papagei
9. Giravarmān u. seine treulose Frau
10. Die Erzählungen aus Pañcotaṅtra
11. Die Geschichte von verschiedenen Thoren
12. Der Brahmane Gaṇḍhara und seine beiden Söhne Lakṣmīdhara u. Trīdhara [die Namen so in Brikat Kathā]
13. Geschichte von der undankbaren Frau = Torony II,  
101 = Bf. II, 5.

[Lücke]

14. Schluss der Geschichte von Lakṣmīdhara (1 Hoka)
- Schluss der Rahmenerzählung wie Kathāś.

"iti Kshemendrasvi° vrikat Kathā° | śaktiyaso nāma  
śhodāśo lambhakatā || 389 ||"

83 Seiten (à 16 Zeilen). Verse nicht nummeriert,  
Nach jedem Halbvers ein Stich (keine Doppeltische)

In andhamārkha Khyāyikā (unmittelbar auf Pañc.  
folgend):

vanin mārkhah<sup>1)</sup> parā<sup>2)</sup> colhre dvīpeshv ag  
āgaravikrayam<sup>3)</sup>.

1) B. mārkhah 2) B. parā 3) B. āgaravikrayam.

69

Leben und Wachsthum der Sprache von William  
Lewist Whitney. Uebersetzt von August Leskien.  
Leipzig, Brockhaus 1876.

Die Sprache und ihr Leben. Populäre Briefe über  
Sprachwissenschaft von Dr. August Boltz. Offenbach  
a. M., J. André 1868.

Max Müller und die Sprachphilosophie. Von Ludwig  
Noire. Mainz, Verlag v. Victor von Zabern 1879.

Öffentliche Vorträge gehalten in der Schweiz und...  
2. Abt. Ueber Ursprung und die Entwicklung  
der Sprache von Wilhelm Wundt. Basel,  
Schweizerische Verlagsbuchhandlung (Benno Schwabe)  
1872. 8. 1/2.

Die Sprache wird durch Mittheilung erworben; sie ist schon  
von dem ersten Menschen geschaffen worden, aber ihnen nicht  
fertig angeschaffen. Das Kind lernt sprechen; der erste  
Mensch hat die Sprache nicht durch göttliche Offenbarung  
mitgetheilt. Gott hat ihnen nicht vorgesprochen.  
Der Mensch hat die Sprache geschaffen, und die erste Men-  
schenwelt hat, im Laufen der Zeit, in dem Geist des ersten  
Jahrtausends gelebt. ... Wie die leiblich-geistige Entwicklung  
des Menschen, so schreitet auch die Entwicklung der Sprache  
fort: überall dasselbe allmähliche Zunehmen der leiblichen,  
sinnlichen, bloss materiellen und das Verordnen der  
geistigen Kraft. Noch unentwickelt sind die indischen Sprachen  
(Hindusisch), etwas höher stehen die agglutinirenden (Tatarisch).  
Im Jugendalter der Sprache deckt sich der Name mit dem Ding,  
es herrscht die schattliche Phantasie vor, Jitamschattungen sind  
zuerst Anschauungen des Raums, Vergangenheit, Zukunft,



der Bewegung im Rhythmus, die Zeit wird gemacht, daher der  
Anfang, Wurzelsprache noch ohne Flexion, Vielzahl  
durch Jussuration ausgedrückt, kein Unterschied zwischen  
Singen und Sprechen, die ganze Sprache Pöbelkunst. Im Manes-  
alter Gleichgewicht des Sinnlichen u. Geistigen, den Consonanten  
tritt das Abstrakte bei, Flexion durch Verschmelzung früher  
gesonderter Redetheile, es beginnt eine Fleißigkeit der Spre-  
chenden gegen den eigentl. Sinn u. Gehalt der Wurzeln,  
Sesung kommt sich vom Sprechen, Poesie von Prosa, die sich abhebt  
des Ausdrucks glückt sich in die (i.) der Kunst hinüber,  
es wird die Schrift erfunden, welche die Entwicklung der Sprache  
beschleunigt, streben nach Vervollständigung und Gleichgewicht  
der Laute: Unlaut, Laut u. Stille; da solche Veränderungen  
nicht das ganze Sprachgeheimnis beherrschen, entstehen Maner-  
welche zu neuen Sprachen werden. Aber auf diesem Wege sinkt  
auch die Sprache herab: der Fluß der Laute bringt auch unange-  
wünschte Lautwechsel mit sich, Wurzeln verlieren ihren Muth, die  
Stille, und so rückt das freisinnliche Wesen. Erweckt ein kühler  
scharfer Zug der Abstraction, fast alle Worte auf das Aeusserste  
entstellt, der Sprecher unterscheidet nicht zwischen männlich  
und weibl. Werten, Flexion höchst dürftig u. ganz fest werden  
viele „leere Wörter“. Dafür der frühe Reichtum geistiger Welt,  
das feinst gefühlte kann mitgetheilt werden, aber die Sprache  
selbst, ihre störende Form ist entwürth und einfach, daher  
nimmt die Musik eine besondere Stellung zu der Sprache der  
Dichtung ein, „Lieder ohne Worte“ (so namenthl. in Deutschland,  
nicht ganz so in Italien). Aber vor Auflösung schreitet die  
Schriftsprache, freilich hindert darunter die Laute der  
flüssigen Rede, die Flügel der Sprache zu beschneiden; die  
Sprache behauptet zwar ihre Freiheit, wölbt aber um sich her  
auf: die Mundarten überleben aus. Ein volles Leben

Leachten der Lebenskraft ist aber nicht ausgeschlossen, vgl. 70  
neuen romanischen Sprachen od. die englische, in welchen  
aber ein mächtiger Geist immer noch 2. Durch Unkenntnis  
der Etymologie entsteht d. Volksetymologie,  
vieler Wörter durch falsche Auffassung, d. h. durch  
welche aber unbekannter die Sprache bereichert, wofür  
angeführt werden.

5. Über die Resultate der Sprachwissenschaft. Vorlesung  
gehalten in der Kaiserl. Universität zu Straßburg  
am 23. Mai 1872 von H. Max Müller. Straßburg,  
Karl J. Trübner, 1872. 32 Seiten.

6. Die Darwinsche Theorie und die Sprachwissenschaft.  
Offenes Sendschreiben an Herrn Dr. Ernst Haeckel von  
Aug. Schleicher. Zweite Auflage. Weimar, Hermann  
Pöhlmann, 1873.

### 5. Die Resultate der Sprachwissenschaft für die Philologie.

Latinität nicht vom friedrischen abgeleitet, sondern von  
Sprachen; die Entdeckung des Sanskrit führte zur Wiederentdeckung  
der indischen Sprachen; historisch-grammatische Grammatik, Ent-  
stehung des Regelmäßigen u. Unregelmäßigen in der Sprache, To-  
renti ist nicht Gen., sondern Loc.; wissenschaftliche, nicht philo-  
sophische Etymologie, namentl. auch im Griechischen u. Lateinischen;  
dies ist mit Pöhlmann nicht identisch. - Mythologie: Zeus = Kronos  
Sonntag, Dienstag: Zeus - Zev Unterschied des Accents  
wie im Sanskrit. Auch die Geschichte hat von der verglichenen  
Sprachwissenschaft neues Licht u. Leben empfangen. Jenseit der  
Philologie bezieht die Verwandtschaftsgrade zwischen den einzel-  
nen arischen Sprachen; nur Sanskrit ist u. sehr eng zusammengehörig.  
Keine excessive Trennung der einzelnen Sprachen, sondern  
und miteinander wohl gleichzeitiges Entstehen aus dem alten  
Lingzusammenhang. Andere Wissenschaften haben aus der Sprach-  
forschung Leben gewonnen. Die Aufklärung alter Gebräuche und



... und dunkler Schärfe hervortreten. Dies Wort hat  
seine Geschichte und hatte ursprüngl. in der Jungd. liegen.  
Der altindische Bedeutung / jahre = Bestürzung, Wonne u. ....  
welche oft verschieden ist von der klassischen od. traditionellen.  
Pona hängt mit puna, purga zusammen, - crimen ist wörtl.  
Geschuldigung, nicht Urtheil (kol'sey), crimen = Verleumdung;  
Verleumdung; ahd. krumunt (Lummunt) ist skr. gromata  
(W. Senhosen), crimen steht für crimen wie liber für laeber.  
Die Sprachwissenschaftler entdecken die Heimath unserer Vorfah-  
ren. Was die Aesthetik anlangt, so erkannten sie früher das Gött-  
liche in der Natur, so in der Erscheinung der Natur. Blumen  
Himmel, fruchtbare Erde, wärmendes Sonnenlicht. Deva heißt = Gott.  
Der Stoff der Sprache gehört der Natur, die in der Sprache  
den Geist. Das Zurückführen der Sprache auf Injektionen und  
Lautnachahmungen ist roh; die Sprachwissenschaft hat allein wenig  
aus in der Hand setzen, der Evolutionstheorie der Darwinianer  
ein entschiedenes Halt entgegen zu setzen und die Lücke zwischen  
Geist und Stoff, Mensch und Thier scharf zu ziehen.

6. Die Glottik ist eine Naturwissenschaft. Alle lebenden Organismen gehen auf die einfache Zelle zurück, den Monismus; Dualismus ist ein Widerspruch. Keine Naturwissenschaft ist ohne Materie. Die deutsche Wissenschaft bezieht auf die Beobachtung; diese lehrt die Veränderung aller lebendigen Organismen nach bestimmten Gesetzen; diese Veränderungen sind ihr Wesen; um etwas zu kennen, muss man wissen, wie es ist. Sprachorganismen verändern sich sehr langsam; so müssen sie lang gedauert sein. Wie die Individuen, so haben auch die Arten und Gattungen ihr Leben. Die Darwinsche Theorie gilt auch für die Organismen der Sprachen. Veränderungsfähigkeit ist für die sprachl. Organismen längst angenommen: Arten sind eine Gattung, die Töchter einer Grundsprache; wie Darwin stellt wir Stammbäume auf. Alle verwandte Sprachen sind noch nicht lange voneinander getrennt, einer Grundsprache; je verschiedener die Sprachen einer Sippe, desto früher die Loslösung von der Grundform.

Die Sprache lässt sich wiederum in ihre Entwicklung zurückverfolgen beobachten, wenn schriftl. aufgezeichnet. Diese sichere Vor- & zurückgehende Sprachen nehmen wir auch von den übrigen an. Sprachforscher haben mehr Material als andere Wissenschaften. Dabei sind sie früher auf den Gedanken gekommen, die Sprache der Arten zu kommen. Begriffe Sprache, Dialekt, Mundart, Unter Mundart, Dialekt, Mundart, Varietät, Stamm, alle Sprachen schliessl. von einer einzigen Sprache ab? Das könnte mit Sicherheit unterschieden werden, wenn uns eine Reihe von Grundsprachen bekannt wäre; aber die Verschiedenheit z. B. der semitischen & der indogermanischen Grundsprache lässt eine materielle Abstammung aller Sprachen von einer Ursprache unmögl. voraussetzen. Aber formell stammen alle Sprachen von der Wurzel ab u. ges. von unzähligen Wurzeln wie stammb. Organismen von einer Menge von Zellen. Bei völlig gleichartigen Menschen bildet sich die Sprache völlig gleichartig aus, unter anderen Verhältnissen aber anders. Je grösser die Entfernung vom Ausgangspunkt, desto grösser die Verschiedenheit (verschiedenes Klima u. verschiedene Lebensverhältnisse). Die amerikanischen Sprachen z. B. zeigen einen unverkennbar gemeinsamen Typus; ähnlich im asiatisch-europäischen Welttheil: Indogermanisch, finnisch, dravidisch, mongolisch u. s. w. haben sämtlich eine gemeinsame Wurzel und Sprache, und selbst dem Auffbau: R<sup>2</sup>, d. i. potenziierbare Wurzel und Suffix, und selbst dem semitischen kommt wenigstens die Wurzel in R<sup>2</sup> zu. Auch die Sprachen u. Dialecten der einzelnen Welttheile zeigen einen eigenthümlichen Typus. Arten u. Gattungen gehen unter, andere breiten sich auf ihren Kosten aus: Kampf um's Dasein. In der Vorzeit bei schwacher Bevölkerung muss das Aussterben in ungleich höherem Grade stattgefunden haben; da nun z. B. die indogermanische Sprache so alt sein muss, wie ihre hohe Entwicklung zeigt, so müssen für die Vorgänge der Vorzeit anders sprachlicher Organismen - vielleicht mehrere Jahrtausende - vorausgesetzt werden. Wahrscheinlich gingen viel mehr Gattungen verloren als deren jetzt noch vorhanden, daher die grosse Ähnlichkeit der indogermanischen Sprachen. Manche Mittelformen starben hier bei aus; durch die Wanderungen der Völker verschoben sich die ursprüngl. Verhältnisse der Sprachen (Dachisch als Sprachinseln in der indogermanischen Sprache); dasselbe sagt man von den Verhältnissen der Pflanz- u. Thierwelt. Die Sprachwissenschaft hat beständig u. h. Schleicher - die Darwinsche Theorie.



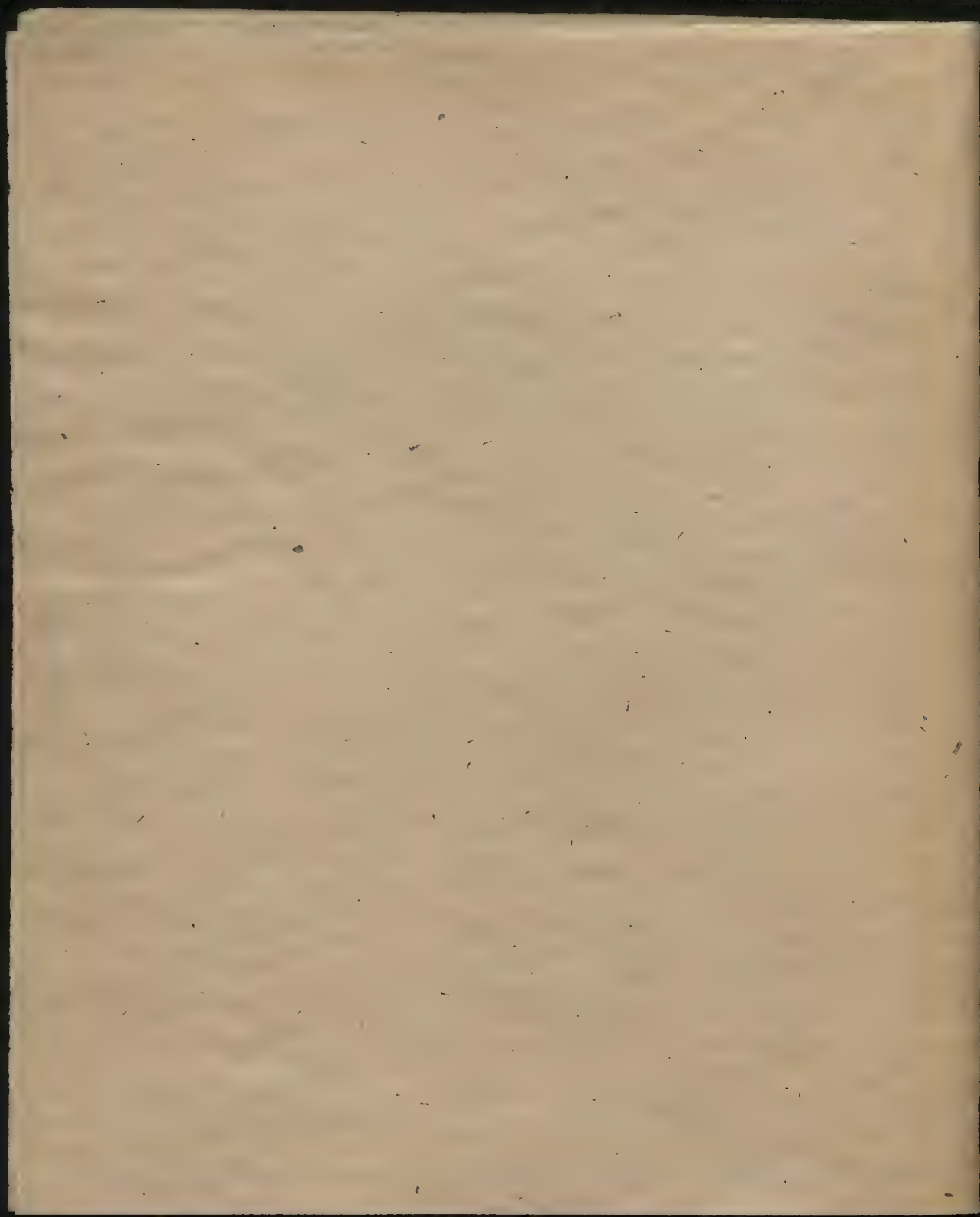












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12/1/2









I have been thinking of writing you for some time  
 but have been so busy that I could not find time  
 to do so. I am now at home and have some  
 leisure. I am well and hope this letter will find  
 you the same. I am writing you a few lines  
 to let you know how I am getting on. I am  
 well and hope this letter will find you the same.

I am writing you a few lines to let you know  
 how I am getting on. I am well and hope this  
 letter will find you the same. I am writing you  
 a few lines to let you know how I am getting on.

I am writing you a few lines to let you know  
 how I am getting on. I am well and hope this  
 letter will find you the same. I am writing you  
 a few lines to let you know how I am getting on.

4











1-3

-5

A









































A Sanskrit Reader - by Charles Rockwell 80  
Lanman, Boston 1888.

1.331ff.

Literature: Fildeswood Hall, See Vāsavadattā,  
Calcutta 1859. Introduction p. 22, 23.

Indian Ant. II, 57 (Weber's Bemerkungen)

— Bühler Detailed Report of a tour in search of  
Sanskrit MSS. Bombay 1872

— Tawney's Ubers. der Vāṭakathā Coleb., 1884-84.

nach Bühler Report p. 47 of. Wilson p. 119f.

ist Jyāṭhā's Oṛkathā am den 1.-2. Jh.

nach Chr. in pāṣācī bhāṣā (a Solliis dialect)

(Weber Ind. Schriften II, 367)

Samadān war Prahmān, aber in seinem Werke Spuren des  
buddhistischen Charakters des Originals. Weber behauptet,  
das Jyāṭhā's Prahmān war (Ind. Ant. II, 57).

[333] ~~Das~~ The name pāṣācī bhāṣā seems  
to have covered a number of Low Prākṛit dialects  
spoken by the most ignorant and degraded classes  
in many different parts of India. In one of these dialects  
the Oṛkathā is actually written.

Weber Jyāṭhā's Kathā. (I, 48. I, 59. II, 26).

VI, 19. 20. II, 8. VI, 72 (Pāṭhān under Jyāṭhā's Schrift.  
oh Jyāṭhā's) VI, 24. VI, 70. VI, 26





Continued.

1. The first of the ...  
 2. The second ...  
 3. The third ...  
 4. The fourth ...  
 5. The fifth ...  
 6. The sixth ...  
 7. The seventh ...  
 8. The eighth ...  
 9. The ninth ...  
 10. The tenth ...  
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 38. The thirty-eighth ...  
 39. The thirty-ninth ...  
 40. The fortieth ...  
 41. The forty-first ...  
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 80. The eightieth ...  
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 88. The eighty-eighth ...  
 89. The eighty-ninth ...  
 90. The ninetieth ...  
 91. The ninety-first ...  
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 94. The ninety-fourth ...  
 95. The ninety-fifth ...  
 96. The ninety-sixth ...  
 97. The ninety-seventh ...  
 98. The ninety-eighth ...  
 99. The ninety-ninth ...  
 100. The hundredth ...

⊕ Story of the snake who told his secret to a woman  
The bald man and the hair-restorer

Pāñc. III.

Story of the foolish servant

X Yaśodhara and Lakṣmīdhara

Pāñc. IV.

Story of a fool who gave a verbal reward to the musician  
The teacher & his two pupils  
The snake with two heads of Benfey V, 14.

Pāñc. V.

X Story of the ungrateful wife = Benfey II, 5 (s. Bṛhadg)  
Story of the grateful animals = Benfey I, N. 2  
(cf. Tawney II, 596)  
Story of Lakṣmīdhara

VB. Bühler Pāñc. IV, 6 Kauf-  
mann und seine 4 Eidame  
fehlt bei Benfey!

# Vocabeln.

## Sāvitṛī.

### I.

- Dharmātmān, tugendhaft  
śaṛaṇya, Schutz bietend  
satyaśāṇḍha, Wort haltend  
yajvan, Opferer  
Dakṣha, geschickt, bieder  
Kṣamāvat, geduldig  
upa-gam, sich unterziehen  
brahmacārin, Kensch  
abhi-gā, wohin gehen, gelangen  
ann-i, p. erfüllt  
varada, Wünsche erfüllend  
śuddha, rein  
danu, Selbstbeherrschung  
sarvātmān, die ganze Person  
instr. mit ganzer Seele  
bhakti, Zuneigung, Antheilnahme  
pramāda, Fahrlässigkeit  
Kathāncana, in irgend einer Weise  
samōrambha, Anfang, Unternehmen  
īpsā, Verlangen  
Chāvana, Bewirkend  
santāna, Geschlechtsfortpflanzung  
Dvijāti, Weibebrahmene  
abhiprāya m. Absicht, Vorhaben  
bhagavat, hochbeglückt, hehr  
pitāmaha, Uvater  
vāi, fürwahr  
svayambhū, der durch sich selbst ist  
prasāda, Gnust, Gnade  
vidhā p. bestimmt, gewährt



tejasvin, ruhmreich  
sāumya, holdselig  
Kotiproam, schnell  
uttara, Einwendung  
vā-hri, vorbringen, ins Scherz reden  
nisarga, Gnadenweisung  
tushta, befriedigt, froh  
prati-jñā, versprechen, zusprechen  
pra-sād Caus. besänftigen  
antar-thā pass. verschwinden  
pura n. Stadt  
rājya, Königthum  
vīra, Held  
majā f. Unterthanen  
pā Caus. beschützen  
ni-gam p. bejungen, fest  
vrata Gelübde  
garbha m. Leibesfrucht  
jyeshtha, der älteste  
ā-thā, legen, veranlassen  
rājaputrī, Königstochter  
rishorbha m. Stier, der Beste  
vi-vridh, wachsen  
tārā, Stern  
du, gebären  
rājīva, blauer Lotusblüthe  
krīyā, heil. Handlung  
mu sich freuen  
prīta froh  
vipra Brahmane  
vignahavak, lebhaftig, verkörpert  
ātmarājā Tochter  
mukhya der erste

89  
yāuvanas̥tha, in der Jugendblüthe  
befindlich

umradhya, schön gewachsen  
grünlich, breit

śrōṇi, Hinterbacke

pratikā Bildniss

kāncana, golden

sam-man, wahren, halten für

padma Lotus

palāśa, Blath

jval, brennen, flammen

vai, wählen, werben

prati-var Cars. abwehren

upa-vas, fasten

śiras, Kopf

dēvatā, Gottheit

vidhiat nach Vorschrift

parvan, Fest des Mondwechsels,

regelmässig wiederkehrender

Abschnitt

sumanas f. ~~Stimme~~ m. Gott

śēsthā die von einer heil. Handlung

untrig geliebene Blume

prati-grah in d. Hand nehmen

abhi-var Cars. begrüßen

pāda Fuss

vi-vid Cars. anbieten

varārōhā die Schönbräutige

pārśva Seite

an-āthā sich befinden bei

dēvanūyān göttl. gestaltet

yāc begehren

vara Freier

duhkhita traurig

pradāna Verheimathung  
ann-ish, ansuchen  
svayam selbst  
thartri, Erhalter, Gemahl  
sadrisā, ähnlich  
pra-atth, wünschen  
~~vira~~ vi-mois, überlegen  
pra-dā, verheirathen  
drijāti, Weihebrabmanne  
kalyāna lieblich  
gad, sprechen, bersagen  
vācya, tadelnwerth  
anvishana, das suchen  
mantrin, Rathgeber  
vi-ā-dis, zu theilen, anzuweisen  
annyoḥra, Seite  
cud, zur Eite antreiben  
vr̥dita, beschränkt  
tapasvin fromm  
ājñā, vernehmen  
nir-gam, fortgehen  
avicānita ohne Zaudern  
kāma golden  
vri, bedecken p. umgeben  
sthavira alt  
saciva Begleiter  
ramya lieblich  
mānya ehrwürdig  
abhivādana Begrüssung  
kramasās adv. der Reihe nach  
stha heiliger Badestatz  
dhana, Suk, Reichthum  
utsarga spendung

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abhi-dhā, ...  
Kṛ, ...  
tā ...  
st ...  
pū, ...  
vā ...  
vī- ...  
tā ...

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THE  
LIBRARY OF THE  
MUSEUM OF NATURAL HISTORY  
NEW YORK









*[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page. The text is mostly unrecognizable due to fading and blurring.]*

The first of these is the  
 fact that the number of  
 persons who have been  
 convicted of this crime  
 has been increasing  
 steadily for many years.  
 This is a very serious  
 matter, and it is  
 necessary that we should  
 take steps to prevent  
 it from becoming  
 more prevalent.  
 One of the best ways  
 of doing this is by  
 improving the system  
 of education, and  
 by teaching the young  
 people the value of  
 honesty and industry.  
 It is also necessary  
 that we should  
 improve the system  
 of law enforcement,  
 and that we should  
 make it more difficult  
 for criminals to escape  
 punishment.



*[Faint, illegible handwriting throughout the page, possibly bleed-through from the reverse side.]*



My dear Mr. [illegible]

I have just received your letter of the 19th inst. and am glad to hear from you. I am well and hope these few lines will find you the same. I have not much news to write at present.

I am still in the same place and am engaged in the same work. I have not much time to write at present, but I will write again when I have more leisure. I am, dear Mr. [illegible], very respectfully,  
Your obedient servant,  
[illegible]

I am, dear Mr. [illegible], very respectfully,  
Your obedient servant,  
[illegible]







The first of these is the  
 the second is the  
 the third is the  
 the fourth is the  
 the fifth is the  
 the sixth is the  
 the seventh is the  
 the eighth is the  
 the ninth is the  
 the tenth is the  
 the eleventh is the  
 the twelfth is the  
 the thirteenth is the  
 the fourteenth is the  
 the fifteenth is the  
 the sixteenth is the  
 the seventeenth is the  
 the eighteenth is the  
 the nineteenth is the  
 the twentieth is the  
 the twenty-first is the  
 the twenty-second is the  
 the twenty-third is the  
 the twenty-fourth is the  
 the twenty-fifth is the  
 the twenty-sixth is the  
 the twenty-seventh is the  
 the twenty-eighth is the  
 the twenty-ninth is the  
 the thirtieth is the  
 the thirty-first is the  
 the thirty-second is the  
 the thirty-third is the  
 the thirty-fourth is the  
 the thirty-fifth is the  
 the thirty-sixth is the  
 the thirty-seventh is the  
 the thirty-eighth is the  
 the thirty-ninth is the  
 the fortieth is the  
 the forty-first is the  
 the forty-second is the  
 the forty-third is the  
 the forty-fourth is the  
 the forty-fifth is the  
 the forty-sixth is the  
 the forty-seventh is the  
 the forty-eighth is the  
 the forty-ninth is the  
 the fiftieth is the  
 the fifty-first is the  
 the fifty-second is the  
 the fifty-third is the  
 the fifty-fourth is the  
 the fifty-fifth is the  
 the fifty-sixth is the  
 the fifty-seventh is the  
 the fifty-eighth is the  
 the fifty-ninth is the  
 the sixtieth is the  
 the sixty-first is the  
 the sixty-second is the  
 the sixty-third is the  
 the sixty-fourth is the  
 the sixty-fifth is the  
 the sixty-sixth is the  
 the sixty-seventh is the  
 the sixty-eighth is the  
 the sixty-ninth is the  
 the seventieth is the  
 the seventy-first is the  
 the seventy-second is the  
 the seventy-third is the  
 the seventy-fourth is the  
 the seventy-fifth is the  
 the seventy-sixth is the  
 the seventy-seventh is the  
 the seventy-eighth is the  
 the seventy-ninth is the  
 the eightieth is the  
 the eighty-first is the  
 the eighty-second is the  
 the eighty-third is the  
 the eighty-fourth is the  
 the eighty-fifth is the  
 the eighty-sixth is the  
 the eighty-seventh is the  
 the eighty-eighth is the  
 the eighty-ninth is the  
 the ninetieth is the  
 the ninety-first is the  
 the ninety-second is the  
 the ninety-third is the  
 the ninety-fourth is the  
 the ninety-fifth is the  
 the ninety-sixth is the  
 the ninety-seventh is the  
 the ninety-eighth is the  
 the ninety-ninth is the  
 the hundredth is the



The first thing I noticed  
 when I stepped out  
 in the morning  
 was a cold wind  
 from the north  
 that made me shiver  
 as I walked  
 down the street  
 towards the school  
 where I had just  
 started my new  
 life. The children  
 were all looking at me  
 with curiosity  
 and some with  
 suspicion. I felt  
 like an outsider  
 in their world.  
 But as I walked  
 on, I saw that  
 they were not  
 so different from  
 me after all.



Did not get the money  
from the  
bank yet. Will be back soon.

June 11

1. 1000  
 2. 1000  
 3. 1000  
 4. 1000  
 5. 1000  
 6. 1000  
 7. 1000  
 8. 1000  
 9. 1000  
 10. 1000

[illegible]



*[Faint, illegible handwriting throughout the page, likely bleed-through from the reverse side.]*





13  
The first of the month

of the year 1800  
has been a very  
unusual one  
and the weather  
has been very  
warm and  
the crops are  
all well  
and the  
people are  
all well

VI.

The second of the month  
has been a very  
unusual one  
and the weather  
has been very  
warm and  
the crops are  
all well  
and the  
people are  
all well

The third of the month  
has been a very  
unusual one  
and the weather  
has been very  
warm and  
the crops are  
all well  
and the  
people are  
all well

The first of these is the  
 fact that the number of  
 cases of the disease is  
 increasing. This is due to  
 the fact that the disease is  
 becoming more common in  
 the population. The second  
 fact is that the disease is  
 becoming more severe. This  
 is due to the fact that the  
 disease is becoming more  
 common in the population.  
 The third fact is that the  
 disease is becoming more  
 common in the population.  
 The fourth fact is that the  
 disease is becoming more  
 common in the population.  
 The fifth fact is that the  
 disease is becoming more  
 common in the population.  
 The sixth fact is that the  
 disease is becoming more  
 common in the population.  
 The seventh fact is that the  
 disease is becoming more  
 common in the population.  
 The eighth fact is that the  
 disease is becoming more  
 common in the population.  
 The ninth fact is that the  
 disease is becoming more  
 common in the population.  
 The tenth fact is that the  
 disease is becoming more  
 common in the population.

K. L. G.

— 27 —



*[Faint, mostly illegible handwritten text, likely bleed-through from the reverse side of the page.]*

24 21

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1

12

X. 5. In the ...  
...  
... 3. ...  
... ..

[illegible]

gaczu

1. *Arundo donax*  
 2. *Phragmites communis*  
 3. *Scirpus palustris*  
 4. *Sagittaria arifolia*  
 5. *Sparganium angustifolium*  
 6. *Najas*

[illegible]





vaghi...  
h... ..

-o... ..

vaghi... ..

h... ..

h... ..

v... ..

h... ..

h... ..

h... ..

h... ..

XVII... ..

h... ..

h... ..

h... ..

h... ..

h... ..

much of the ...  
... ..  
... ..

most of the ...  
... ..  
... ..

in the ...  
... ..  
... ..  
... ..

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... ..  
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colle...  
homo...  
portus...

dar...  
et...  
et...

homo...  
XII...  
yama...

jad 4. bili...  
i...  
aghu...  
alim...

asavan...  
asavan...  
raingha...  
vig - gath...

bit...  
bro...  
lig...

tam...  
githo...  
pho...  
mo...  
ana...

esse...  
am...



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Handwritten text in the lower middle section, continuing the list or entries.

Handwritten text in the lower section, possibly a concluding paragraph or signature.

Handwritten text at the bottom of the page, likely a date or final note.

Handwritten text at the top of the page, mostly illegible due to fading.

Handwritten text in the upper middle section, including the word "Kain" and a date "3. pl. perf. ind. zu".

Handwritten text in the middle section, appearing to be a list or series of notes.

Handwritten text in the lower middle section, including the word "Kain" and some numbers.

Handwritten text in the lower section, including the word "Kain" and some numbers.

3. sg. Conj. Perf. med.

Handwritten text in the lower section, including the word "Kain" and some numbers.

Handwritten text in the lower section, including the word "Kain" and some numbers.

3. sg. Conj. Perf. act.

apān bemerkhin  
XXV. ushta f. Theil, Licht,  
Wohlbefinden  
gā-āyājñ eig. Kne-  
vā-āyājñ, willenskräftig  
apivatahi

poru-vac viele Worte, viele  
Lebete  
ēvēchakhta wahr, richtig ge-  
sprochen.

pāri-frāva m. Hemmfragen,  
Rathlosigkeit  
pārē fragen, befragen  
vac Wort, Lebet

XXVI. mārdāo Ormuzd  
fra-bar bringen, überbringen  
naurvanya alt, aus alter Zeit-  
stammend

aiwyaōghana n. Fürtel  
sthr-praesagh mit Thron ge-  
mainyū-tāchta von den (Zicht

Himmelschen geschafften  
daena f. Satz, Lehre, Religion  
māzdayasvi den Mazdayasvi  
zugehörig.

aiwyaōsta part. pf. pass. von  
aiwi-yāōgh sich umgürten  
barēsra f. Höhe, Gipfel

gairi m. Berg  
drāyāgh n. Dämon, Dämon,  
drāyāghē auf die Dämon.

1892.

101 - 2100000

205th - 1st Flammersher

Spokane, Monday, March 10, 1908

Spinnagh Mubung, White. 1880.

ama ungestörtes Andrang, An-

Shwê acc. 19.34 <sup>1st</sup> <sup>2nd</sup> <sup>3rd</sup> <sup>4th</sup> <sup>5th</sup> <sup>6th</sup> <sup>7th</sup> <sup>8th</sup> <sup>9th</sup> <sup>10th</sup> <sup>11th</sup> <sup>12th</sup> <sup>13th</sup> <sup>14th</sup> <sup>15th</sup> <sup>16th</sup> <sup>17th</sup> <sup>18th</sup> <sup>19th</sup> <sup>20th</sup> <sup>21st</sup> <sup>22nd</sup> <sup>23rd</sup> <sup>24th</sup> <sup>25th</sup> <sup>26th</sup> <sup>27th</sup> <sup>28th</sup> <sup>29th</sup> <sup>30th</sup> <sup>31st</sup> <sup>32nd</sup> <sup>33rd</sup> <sup>34th</sup> <sup>35th</sup> <sup>36th</sup> <sup>37th</sup> <sup>38th</sup> <sup>39th</sup> <sup>40th</sup> <sup>41st</sup> <sup>42nd</sup> <sup>43rd</sup> <sup>44th</sup> <sup>45th</sup> <sup>46th</sup> <sup>47th</sup> <sup>48th</sup> <sup>49th</sup> <sup>50th</sup> <sup>51st</sup> <sup>52nd</sup> <sup>53rd</sup> <sup>54th</sup> <sup>55th</sup> <sup>56th</sup> <sup>57th</sup> <sup>58th</sup> <sup>59th</sup> <sup>60th</sup> <sup>61st</sup> <sup>62nd</sup> <sup>63rd</sup> <sup>64th</sup> <sup>65th</sup> <sup>66th</sup> <sup>67th</sup> <sup>68th</sup> <sup>69th</sup> <sup>70th</sup> <sup>71st</sup> <sup>72nd</sup> <sup>73rd</sup> <sup>74th</sup> <sup>75th</sup> <sup>76th</sup> <sup>77th</sup> <sup>78th</sup> <sup>79th</sup> <sup>80th</sup> <sup>81st</sup> <sup>82nd</sup> <sup>83rd</sup> <sup>84th</sup> <sup>85th</sup> <sup>86th</sup> <sup>87th</sup> <sup>88th</sup> <sup>89th</sup> <sup>90th</sup> <sup>91st</sup> <sup>92nd</sup> <sup>93rd</sup> <sup>94th</sup> <sup>95th</sup> <sup>96th</sup> <sup>97th</sup> <sup>98th</sup> <sup>99th</sup> <sup>100th</sup> <sup>101st</sup> <sup>102nd</sup> <sup>103rd</sup> <sup>104th</sup> <sup>105th</sup> <sup>106th</sup> <sup>107th</sup> <sup>108th</sup> <sup>109th</sup> <sup>110th</sup> <sup>111th</sup> <sup>112th</sup> <sup>113th</sup> <sup>114th</sup> <sup>115th</sup> <sup>116th</sup> <sup>117th</sup> <sup>118th</sup> <sup>119th</sup> <sup>120th</sup> <sup>121st</sup> <sup>122nd</sup> <sup>123rd</sup> 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<sup>298th</sup> <sup>299th</sup> <sup>300th</sup> <sup>301st</sup> <sup>302nd</sup> <sup>303rd</sup> <sup>304th</sup> <sup>305th</sup> <sup>306th</sup> <sup>307th</sup> <sup>308th</sup> <sup>309th</sup> <sup>310th</sup> <sup>311st</sup> <sup>312nd</sup> <sup>313rd</sup> <sup>314th</sup> <sup>315th</sup> <sup>316th</sup> <sup>317th</sup> <sup>318th</sup> <sup>319th</sup> <sup>320th</sup> <sup>321st</sup> <sup>322nd</sup> <sup>323rd</sup> <sup>324th</sup> <sup>325th</sup> <sup>326th</sup> <sup>327th</sup> <sup>328th</sup> <sup>329th</sup> <sup>330th</sup> <sup>331st</sup> <sup>332nd</sup> <sup>333rd</sup> <sup>334th</sup> <sup>335th</sup> <sup>336th</sup> <sup>337th</sup> <sup>338th</sup> <sup>339th</sup> <sup>340th</sup> <sup>341st</sup> <sup>342nd</sup> <sup>343rd</sup> <sup>344th</sup> <sup>345th</sup> <sup>346th</sup> <sup>347th</sup> <sup>348th</sup> <sup>349th</sup> <sup>350th</sup> <sup>351st</sup> <sup>352nd</sup> <sup>353rd</sup> <sup>354th</sup> <sup>355th</sup> <sup>356th</sup> <sup>357th</sup> <sup>358th</sup> <sup>359th</sup> <sup>360th</sup> <sup>361st</sup> <sup>362nd</sup> <sup>363rd</sup> <sup>364th</sup> <sup>365th</sup> <sup>366th</sup> <sup>367th</sup> <sup>368th</sup> <sup>369th</sup> <sup>370th</sup> <sup>371st</sup> <sup>372nd</sup> <sup>373rd</sup> <sup>374th</sup> <sup>375th</sup> <sup>376th</sup> <sup>377th</sup> <sup>378th</sup> <sup>379th</sup> <sup>380th</sup> <sup>381st</sup> <sup>382nd</sup> <sup>383rd</sup> <sup>384th</sup> <sup>385th</sup> <sup>386th</sup> <sup>387th</sup> <sup>388th</sup> <sup>389th</sup> <sup>390th</sup> <sup>391st</sup> <sup>392nd</sup> <sup>393rd</sup> <sup>394th</sup> <sup>395th</sup> <sup>396th</sup> <sup>397th</sup> <sup>398th</sup> <sup>399th</sup> <sup>400th</sup> <sup>401st</sup> <sup>402nd</sup> <sup>403rd</sup> <sup>404th</sup> <sup>405th</sup> <sup>406th</sup> <sup>407th</sup> <sup>408th</sup> <sup>409th</sup> <sup>410th</sup> <sup>411st</sup> <sup>412nd</sup> <sup>413rd</sup> <sup>414th</sup> <sup>415th</sup> <sup>416th</sup> <sup>417th</sup> <sup>418th</sup> <sup>419</sup>

matroja dat. 27. zu azim

сущ. с. а. с. зч, вин-зч, родан

apra-moi herbeirufen, anrufen

Minna Nahrung, Unterhalt

nonnu-basthina, reichlicher

Walter Foxworth

tann Leib, Körper; tanurji Sat. 19.

XXVII. gartnarr mächtig, sexualis

Tyrannisch (!), großartig (!), erzieht (!)

v.<sup>a</sup> - bar untragen, retten, befreien

no acc. lat. gen. zu vorn un

basavan vriendelij, hassend

Obesatz Hand, Freundschaft

instr. plur. Thaese fish

Maragh Geist, Tenkes, Sim

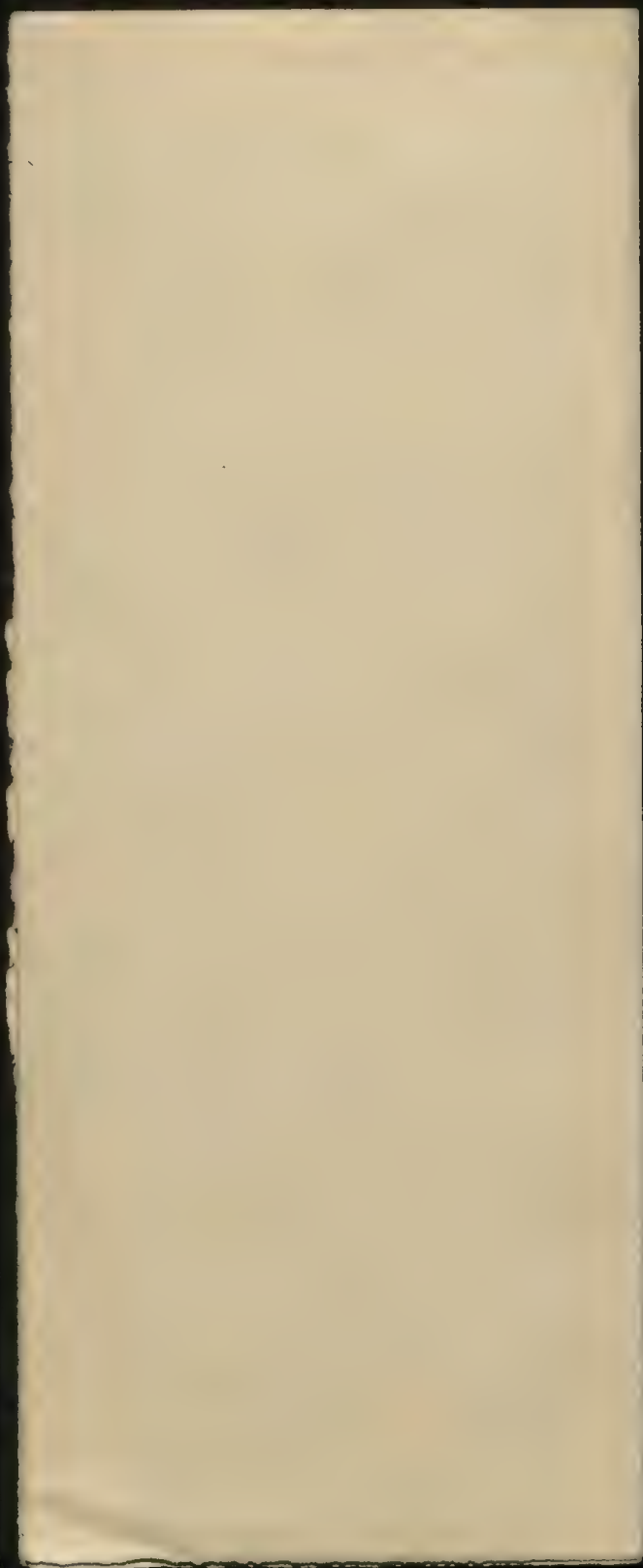


yo cich nur i. m. m.  
mrâna Muro, Wohnung, Tami i  
vîs Dorf, bewohnte  
zanîta m. Vereinigung, Mauer  
Tairîta Bezirk, Land  
aenagh, Thau, Rache; Tind sein  
gareu ergreifen, erfassen (9.)  
pâdha Tins.

ahuni loc. m. zu aem  
he gen. Dat. <sup>zu, her, v. u.</sup> ~~ihm~~ f. 95.  
uskhi n. Verstand, Denkkraft  
pâiri-van 5. umhüllen, verdecken  
vêrânîdhi 2. og. Imperat. act.  
skênda zerschmettern, zerschlagen  
29. zbanêtha m. Tins (von bösen  
— thavîtha instr. (Dat. abt) <sup>da, (von)</sup>  
fra-tho stark sein (aiwi-tho) 1.  
gaô m. Hand (gava)  
zâm acc. zu zâm Erde  
vaem erblicken, sehen 1.

vaemoid 3. og. Pot. act.  
asî Auge; asîtha instr. dr.  
Kêtop, Kêthya Körper, Leib.  
30. arhi Schlange; arhoish Gen. og.  
zairita gelblich, grünlich  
sima fürchterlich, erschrecklich  
vîso-vaepa Gift Tränkelein  
nâst erreichen, gelangen zu  
asâorê Dat. og. zu nâavan heilig  
vadavê Waffe  
jan schlagen  
nâemman part. pres. med.

g-daa - rāṭha  
 vīṇā - rāṭha - rāṭha  
 k - rāṭha - rāṭha, rāṭha  
 rāṭha - rāṭha, rāṭha  
 31. dravānt, rāṭha, rāṭha  
 sātastē Tyrann, rāṭha  
 aivi - rāṭha - rāṭha, rāṭha  
 p. pr. — rāṭha  
 Kārṇāṭha n. Kopf, rāṭha  
 uṣṇāṭha Truhner, rāṭha  
 anasāvan unheilig  
 aṭm - mēc di Welt löstend,  
 daemat - rāṭha, rāṭha  
 mā in rāṭha, rāṭha  
 rāṭha - rāṭha g. g. p. pr. p. pr. rāṭha  
 shkyāṭha n. Rāṭha, rāṭha  
 ap caus. zum Ziel zu führen,  
 ausführen; p. pr. apayāṭha  
 32. jāhika Duhlerin  
 yāṭha - rāṭha, rāṭha  
 māṭha - rāṭha, rāṭha  
 rāṭha - rāṭha, rāṭha  
 rāṭha, rāṭha  
 rāṭha g. g. m. zu rāṭha  
 rāṭha - rāṭha, rāṭha  
 rāṭha n. rāṭha, rāṭha  
 rāṭha - rāṭha vom rāṭha



1-Kr. am 1. 1. 1881  
Hr. am 1. 1. 1881  
Verl. am 1. 1. 1881

1892

1870-1871

2. 1. 1908

vidua



vi. 172

gib.

gib.

gib.

gib.

gib.

gib.

gib.

gib.

gib.

gib.

gib.

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gib.

gib.

Dr. 1000

mana - so + i - m.

Winnipeg, N. B.

marină

*[Faint handwritten text]*

*[Faint handwritten notes at the bottom of the page]*

10

17. a.  $\frac{1}{2}$   
b.  $\frac{1}{2}$

11. 2. 1914. 11. 2. 1914.

1860

with

*n<sup>o</sup>. 10. - m.*

1875

*Myrica* *maritima*

Harmon

ca. 1800

(3) 1910-1911

1871

Wm.





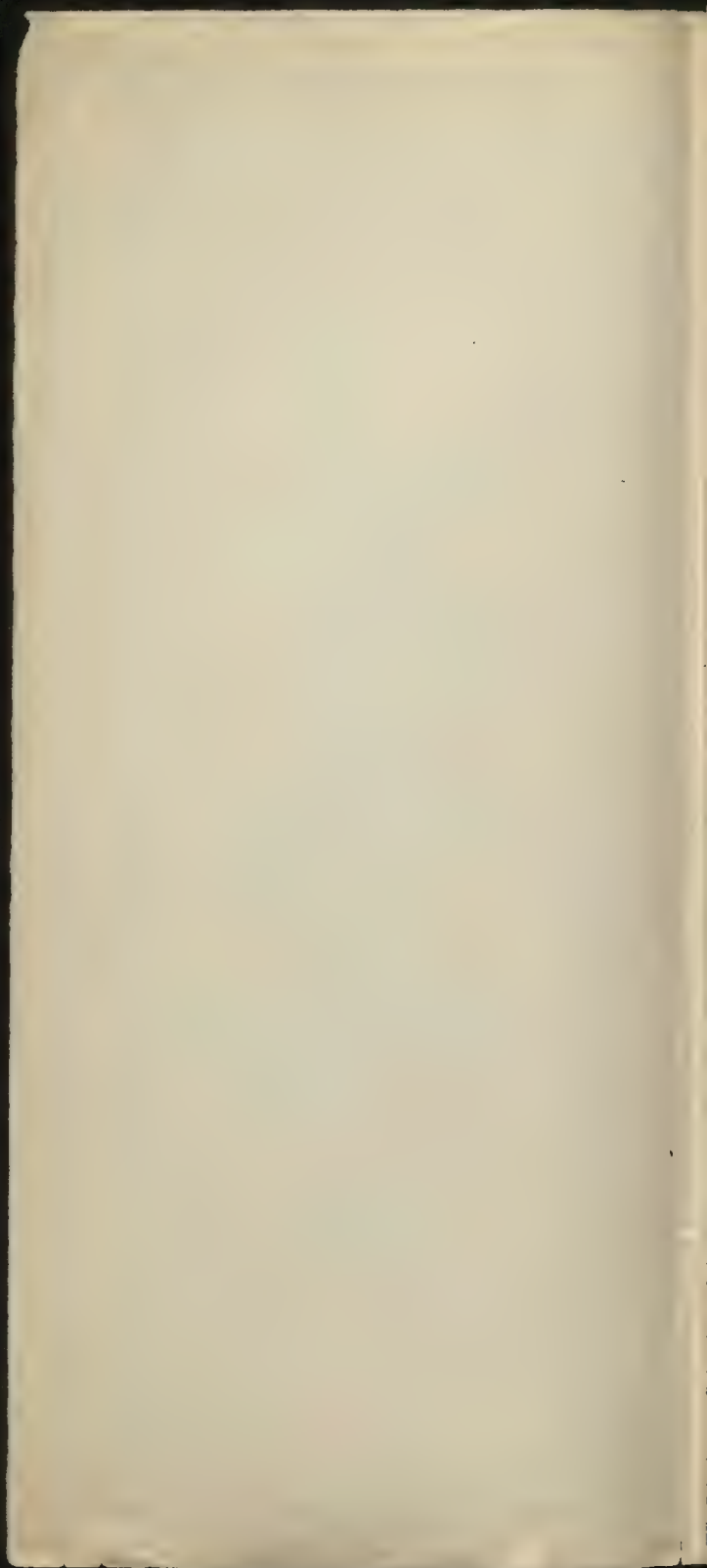










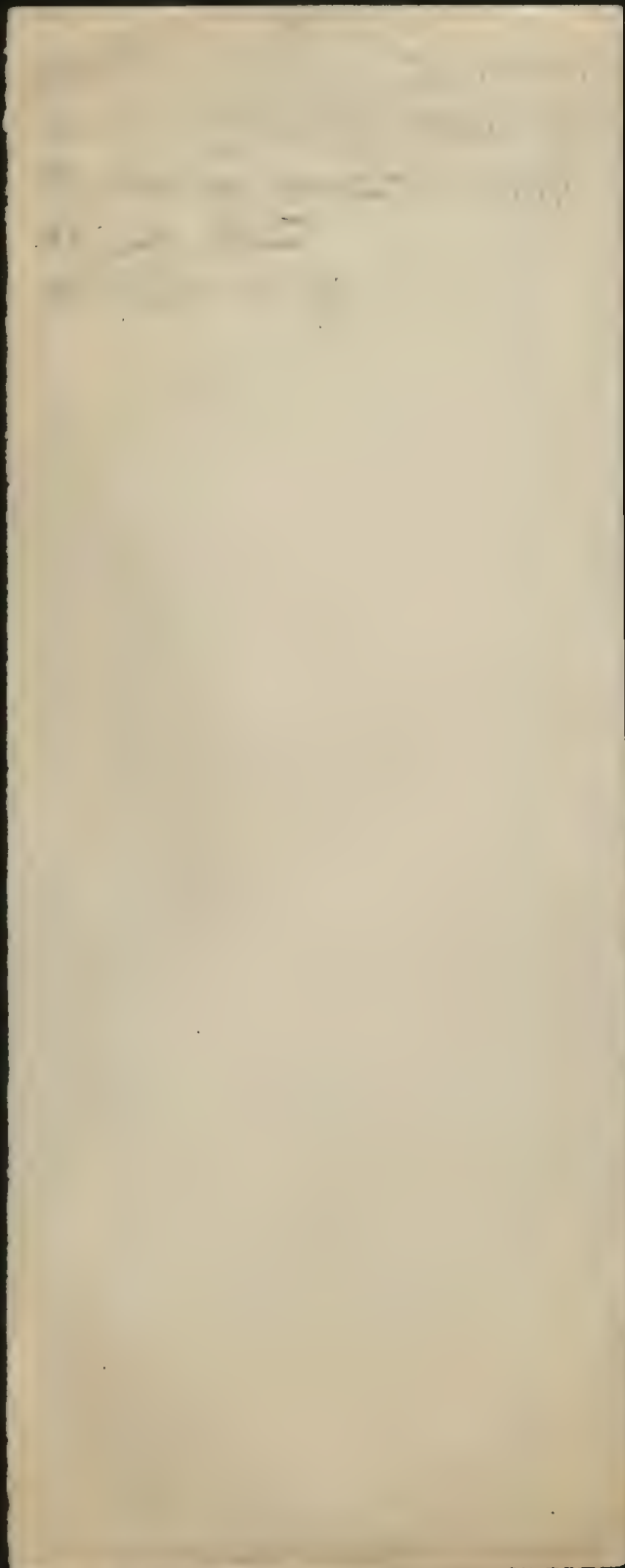


















Dear Mother  
I have just  
received your  
letter of the 10th  
and was glad to  
hear from you.  
I am well and  
hope this finds  
you the same.  
I have not much  
news to write at  
present. I am  
still in the  
same place.  
I hope to see  
you soon.  
I am, dear Mother,  
your affectionate son,  
John Smith



My dear Mr. [unclear]  
I have just received your letter of the 10th inst. and am  
glad to hear that you are well. I am  
also well and hope this finds you the same.  
I have not much news to write at present.  
I am, however, very truly,  
Your friend,  
[unclear]

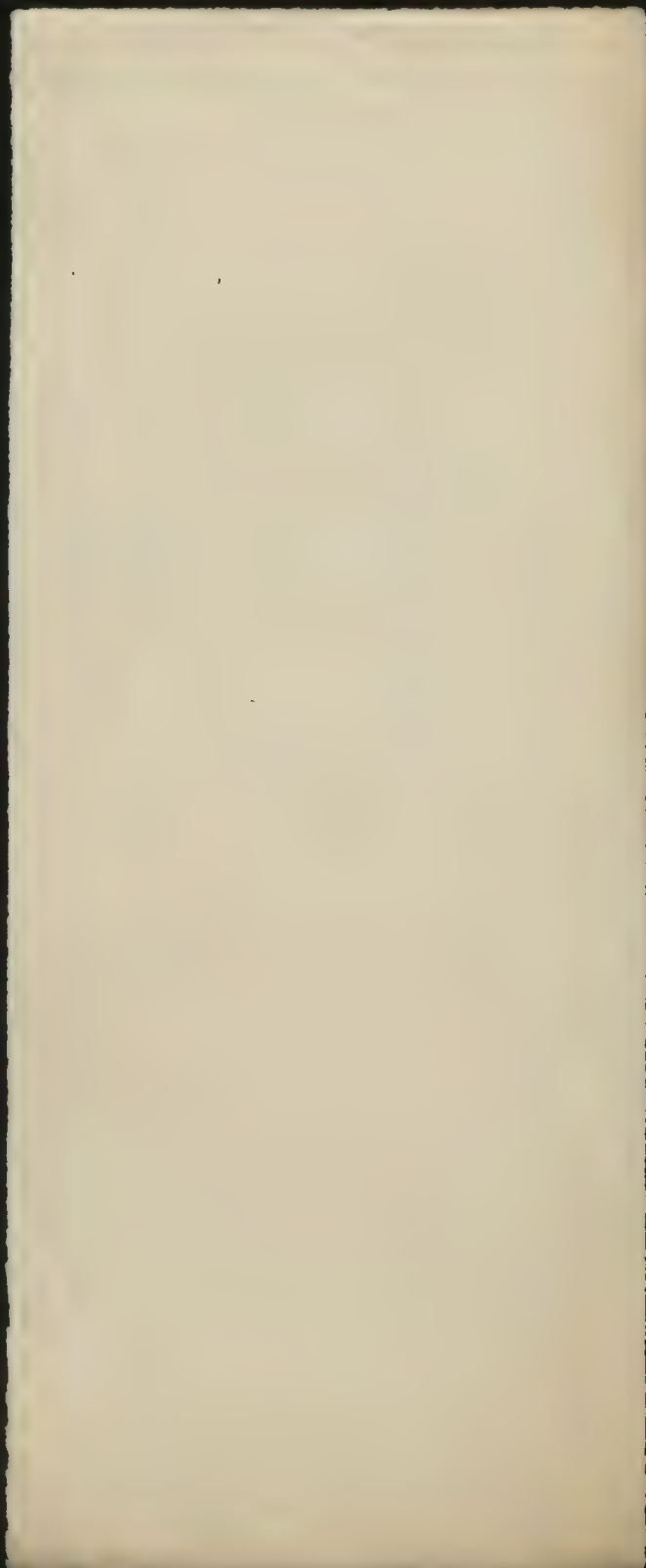
Handwritten text, likely a letter or document, written in cursive script. The text is heavily faded and illegible due to the quality of the scan. It appears to be a single page of writing on aged paper.

*[Faint, illegible handwriting]*

Handwritten text, likely a letter or document, written in cursive script. The text is extremely faded and illegible due to the quality of the scan. It appears to be a single column of writing on a piece of paper with a dark border.

*[Faint, illegible handwriting covering the page]*





1880

1881

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1891

1892

1893

1894

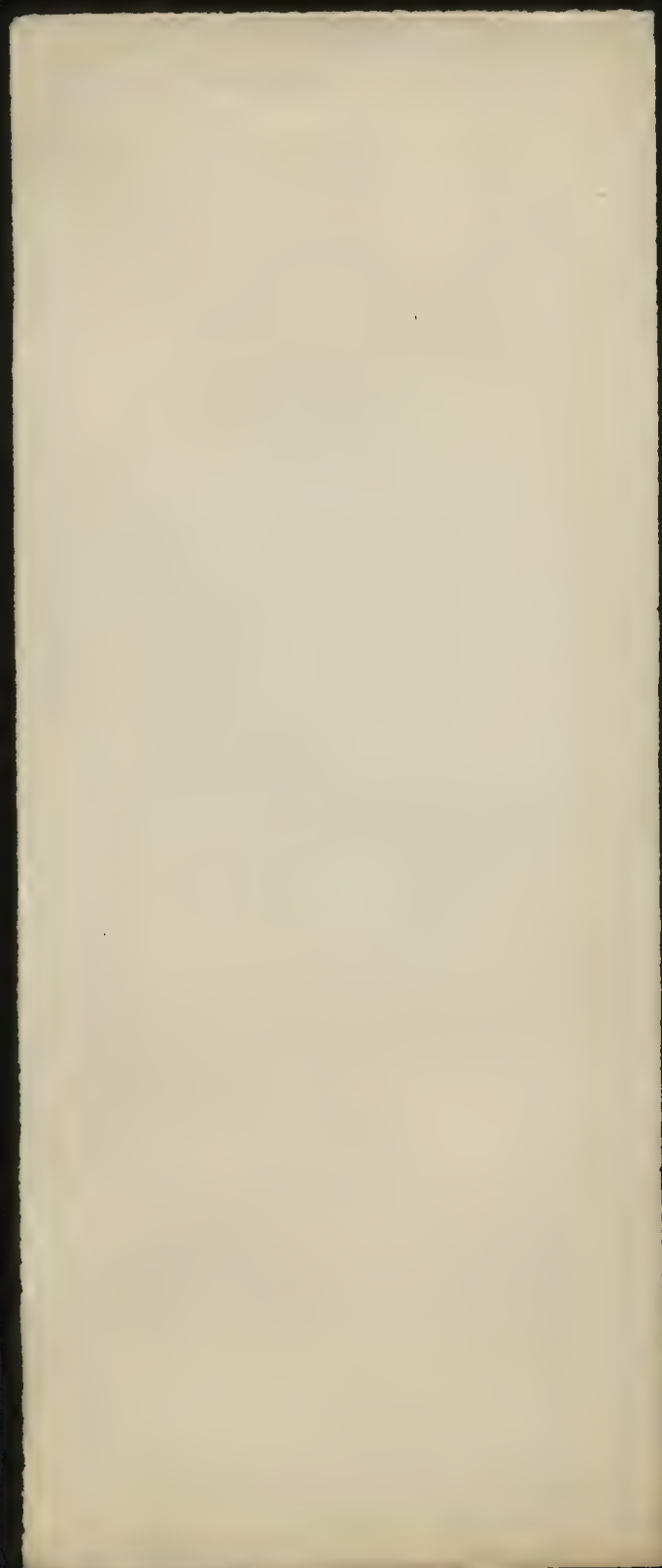
1895

1896

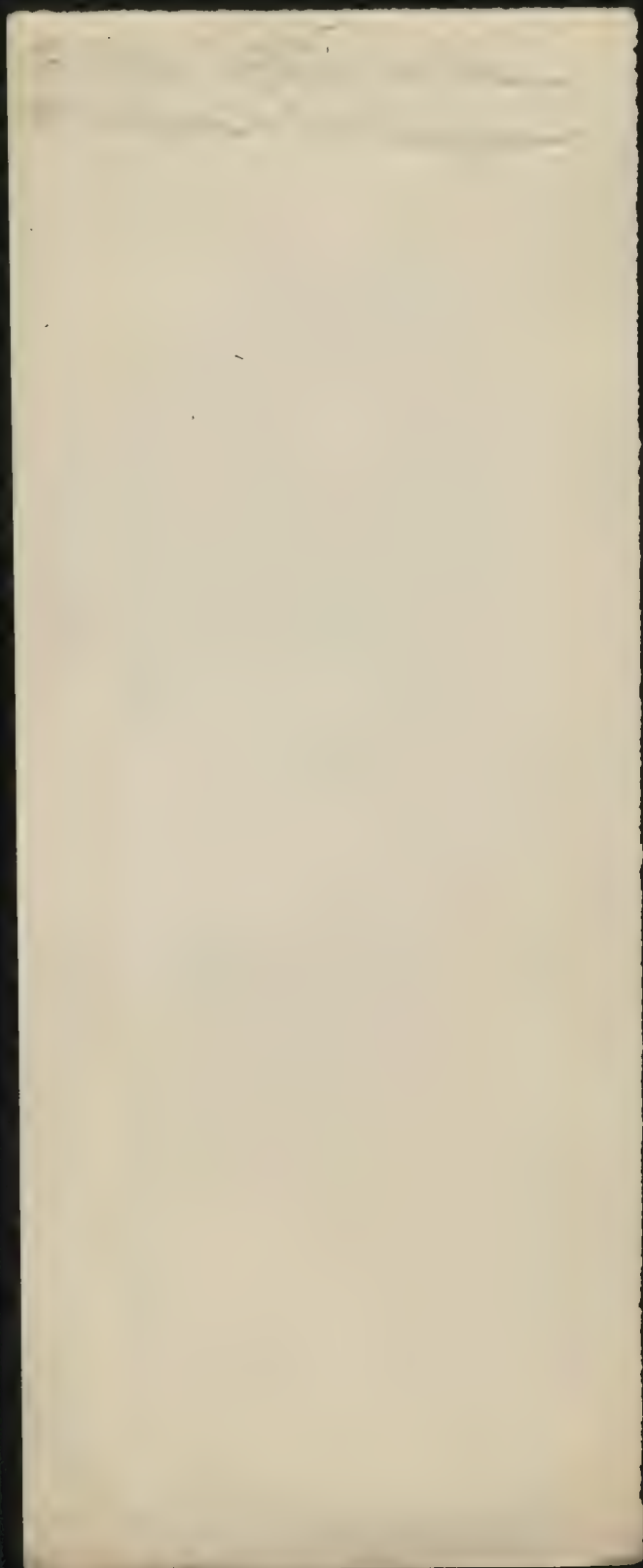
1897

1898

1899





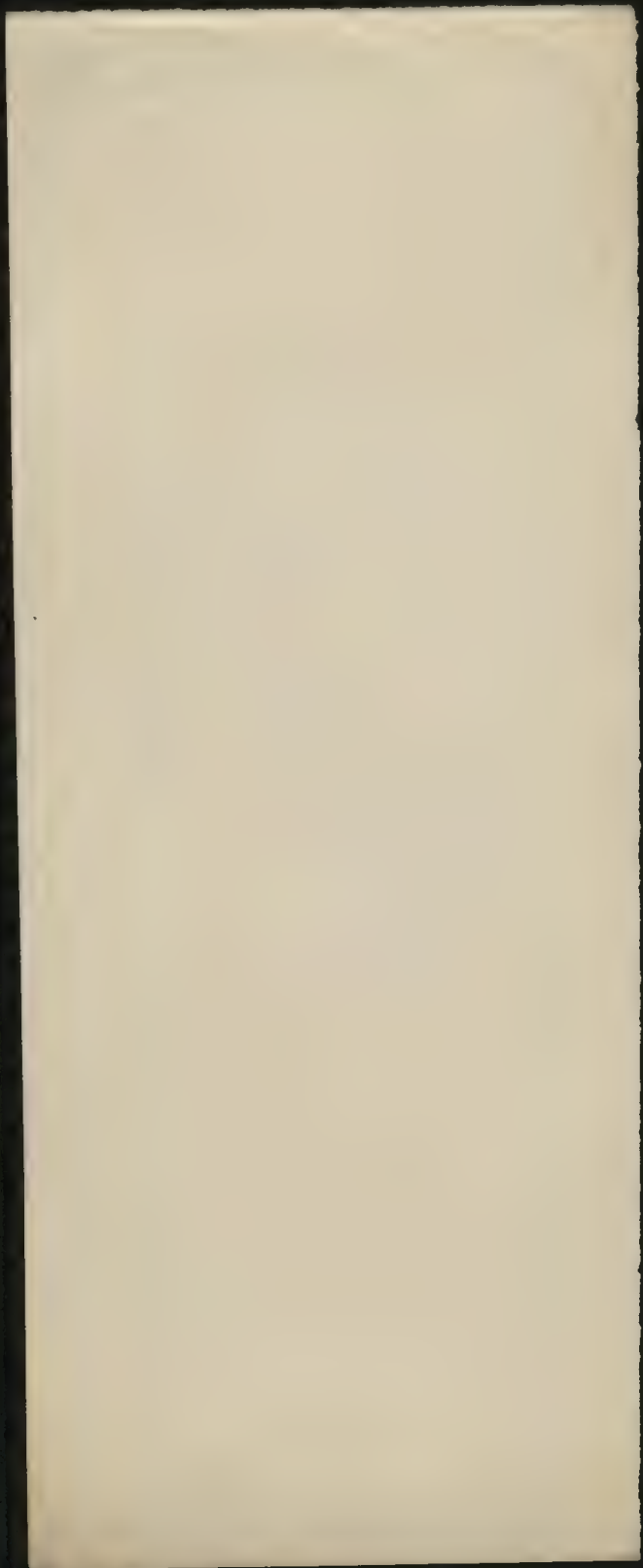




*[Faint, illegible handwriting, possibly a signature or title]*



to the  
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the







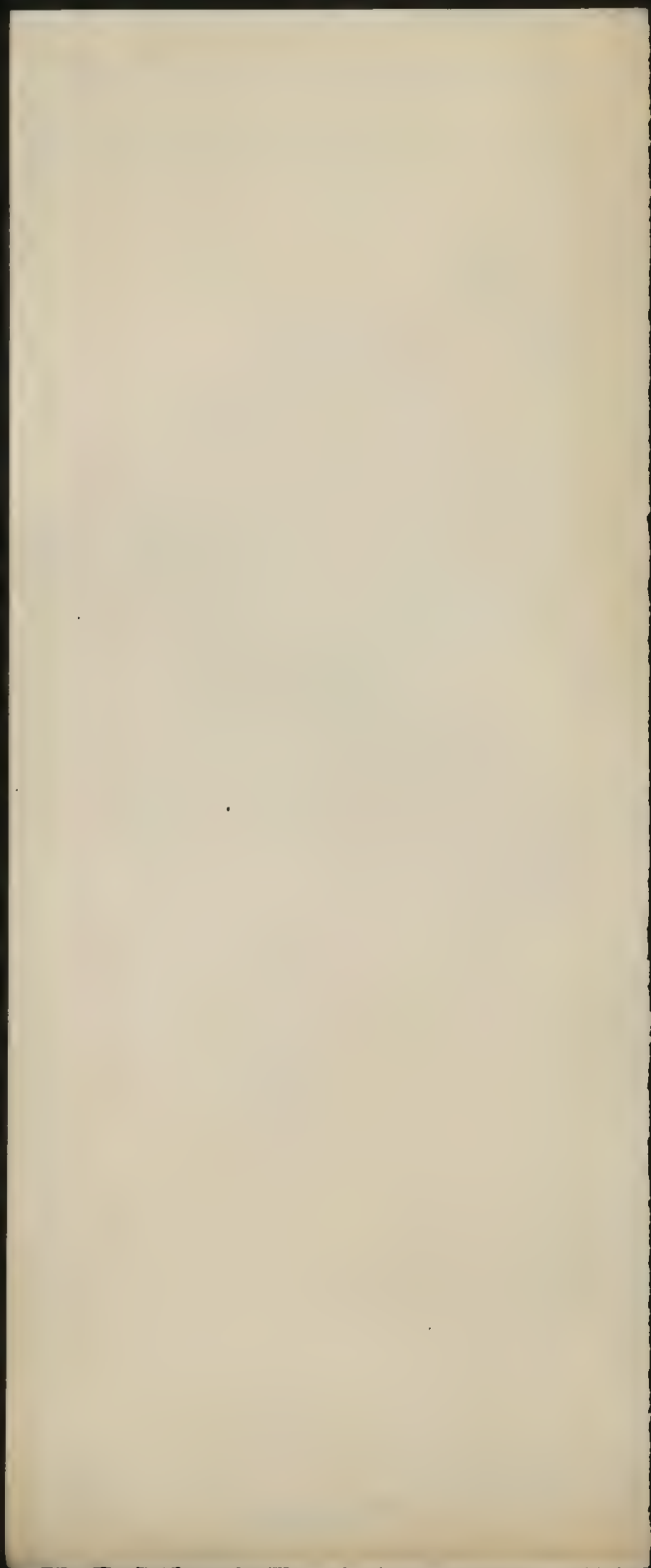


My dear mother  
I received your letter of the 11th  
and was very glad to hear from  
you. I am well and hope this  
letter finds you the same. I have  
not much news to write at present.  
The weather here is very warm  
and the crops are doing well.  
I have been very busy lately  
with my school work and have  
not had time to write more  
often. I hope to write again  
soon. I am very affectionately  
remembered to all.  
Your loving son,  
John Smith

Yours truly,  
John Smith  
1890











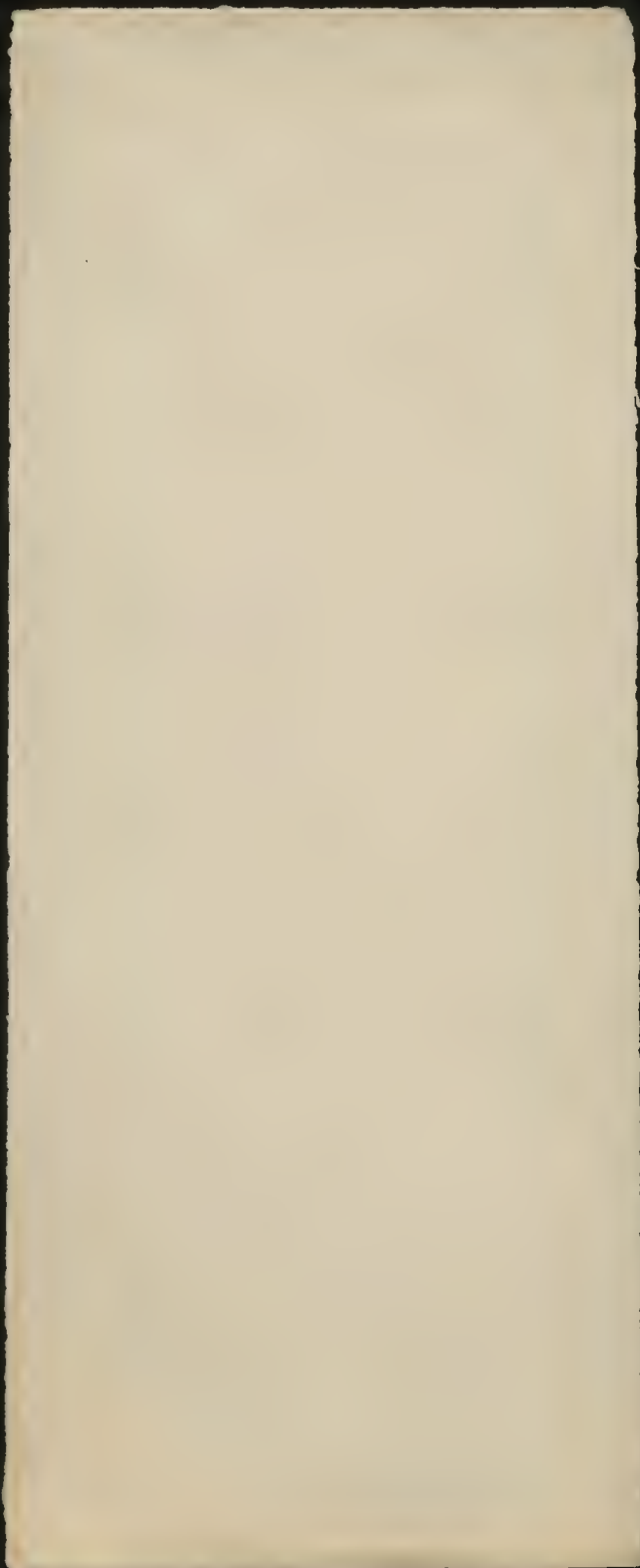




*[Faint, illegible handwriting throughout the page]*

*[Faint, illegible handwriting]*





The first thing I noticed  
 when I stepped out of the car  
 was the cold air. It was a  
 surprise, as I had been told  
 that the weather would be  
 perfect. But it was just  
 what I needed. I had been  
 thinking about this trip for  
 so long, and now it was  
 finally here. I took a deep  
 breath and walked towards  
 the entrance. The door was  
 open, and I could see  
 the bright lights of the  
 city. I felt a sense of  
 adventure and excitement.  
 I had come to the right  
 place. I had found what I  
 needed. I was ready to  
 start my journey. I took  
 a step forward and  
 entered the world of  
 possibilities. I was  
 free. I was happy. I was  
 home.

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1840

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1862





18

My dear Mr. [unclear]

I have just received your letter of the 14th inst.

and am glad to hear from you.

I am well and hope these few lines will find you the same.

I have not much news to write at present.

I am, however, very anxious to hear from you.

I have just received your letter of the 14th inst.

and am glad to hear from you.

I am well and hope these few lines will find you the same.

I have not much news to write at present.

I am, however, very anxious to hear from you.

I have just received your letter of the 14th inst.

and am glad to hear from you.



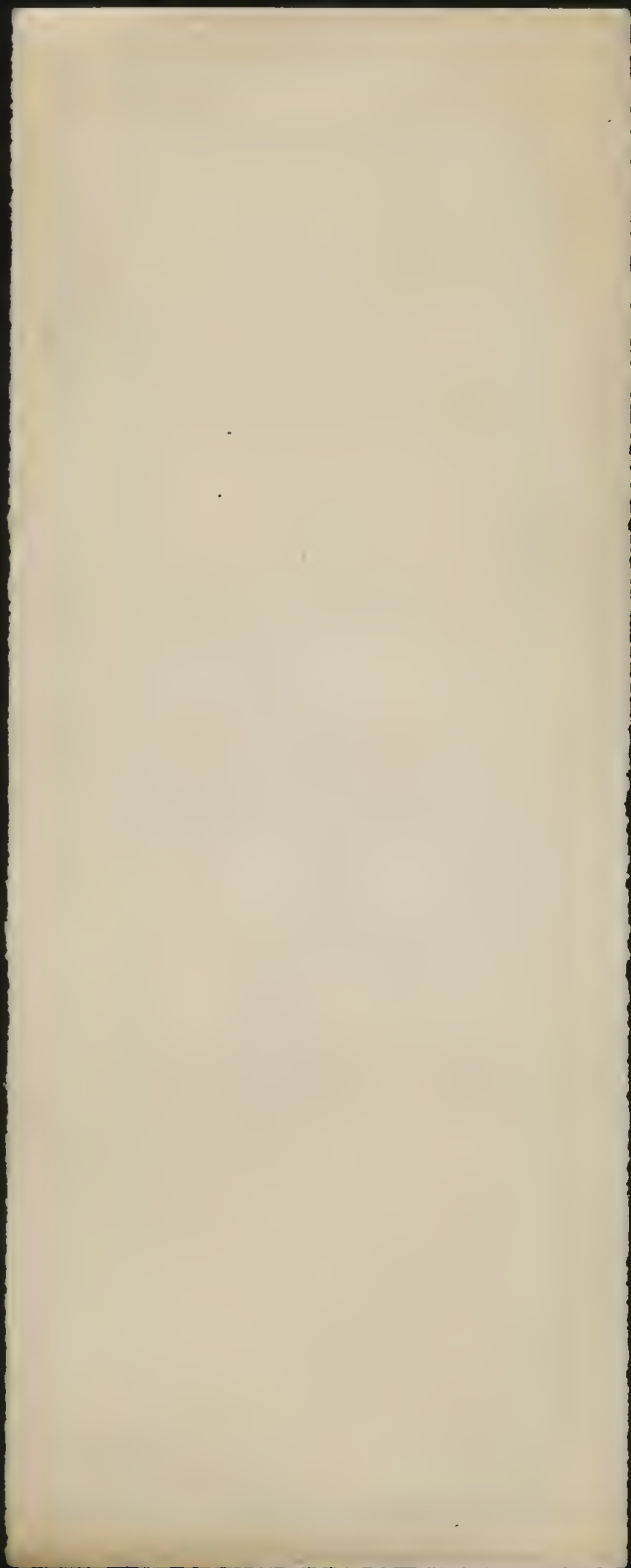


2

417

My dear Mr. [illegible]  
I have just received your letter of the 10th inst. and am  
glad to hear that you are well. I am  
very much interested in the  
[illegible] [illegible] [illegible]  
[illegible] [illegible] [illegible]  
[illegible] [illegible] [illegible]





1841 Nov 10

1841 Nov 11

1841 Nov 12

1841 Nov 13

1841 Nov 14

1841 Nov 15

1841 Nov 16



*[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]*

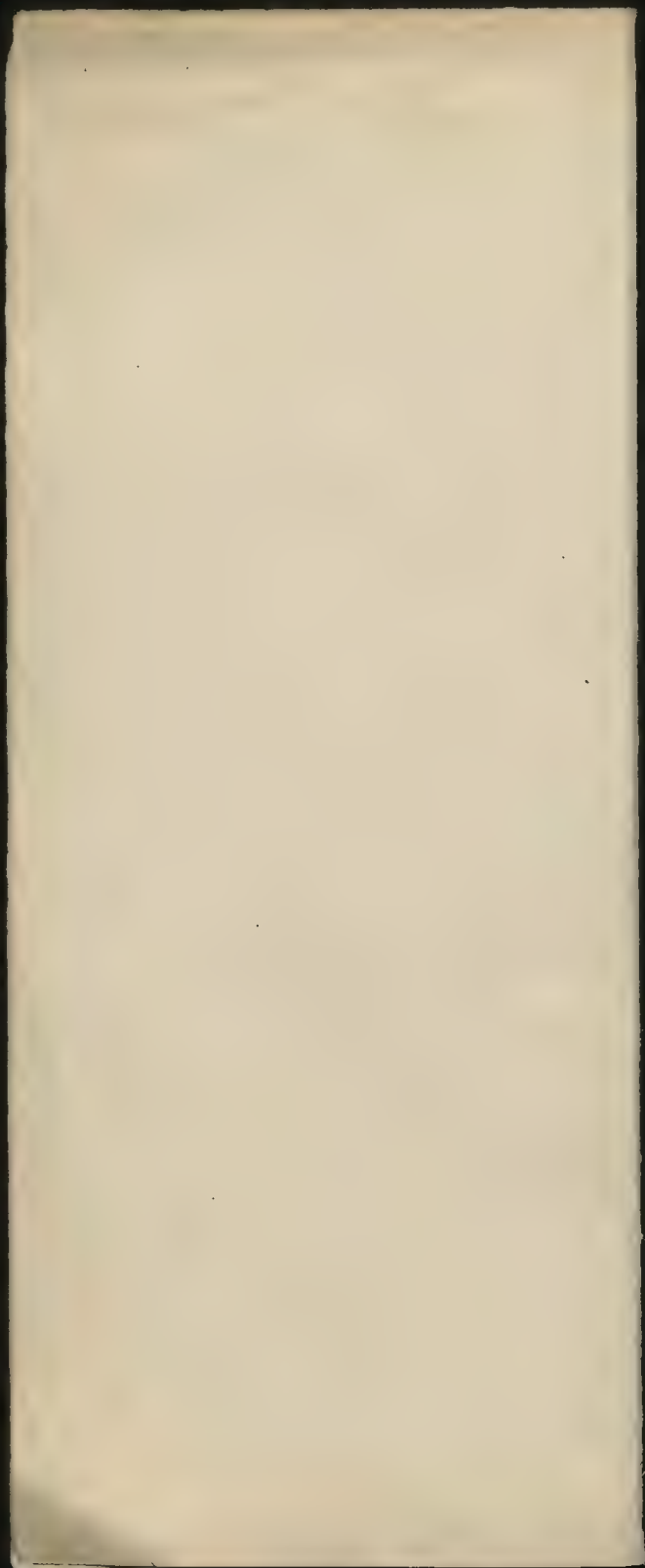
1872

1872

1872

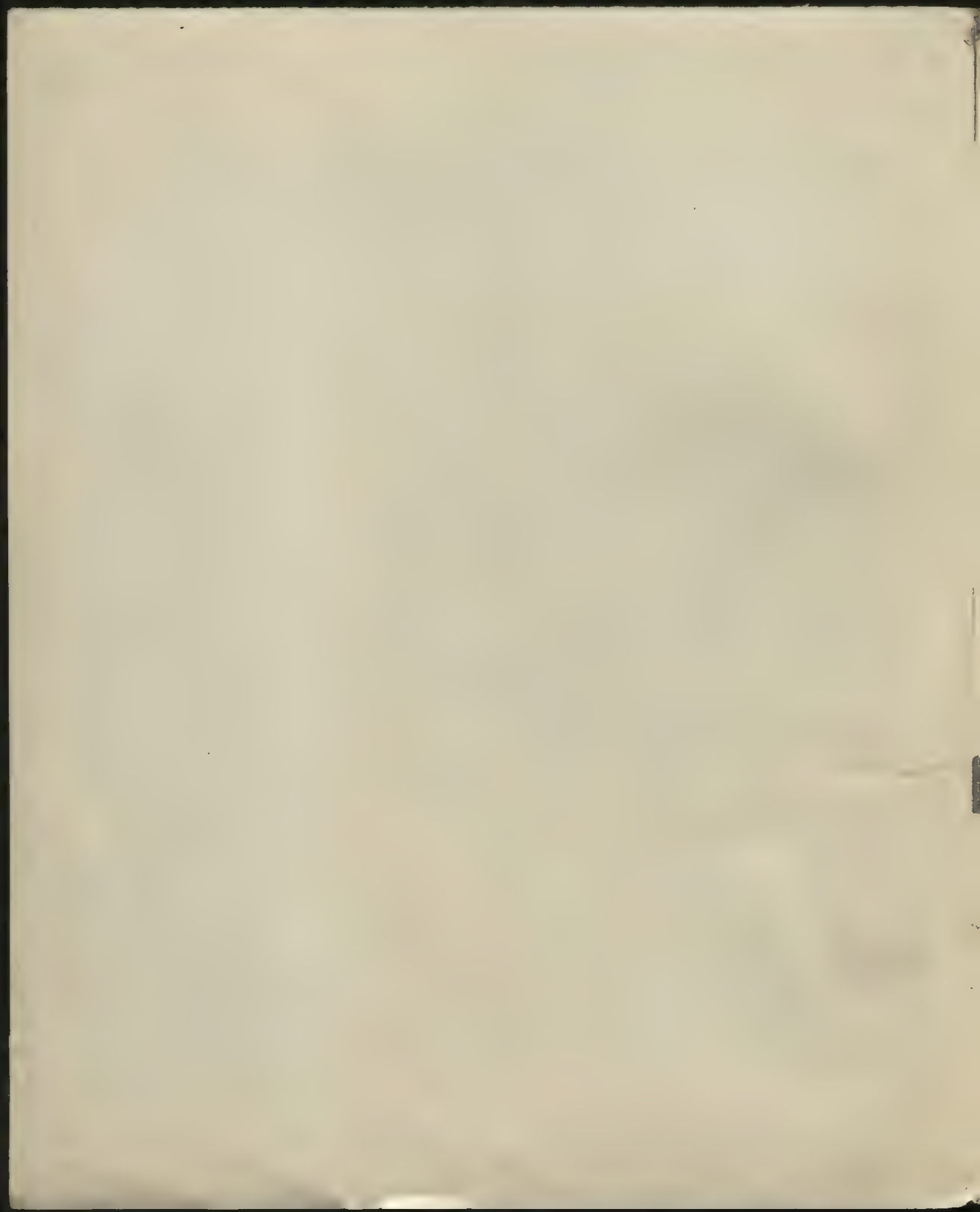








Admission card



Conclusions

1. The subject of the study is the

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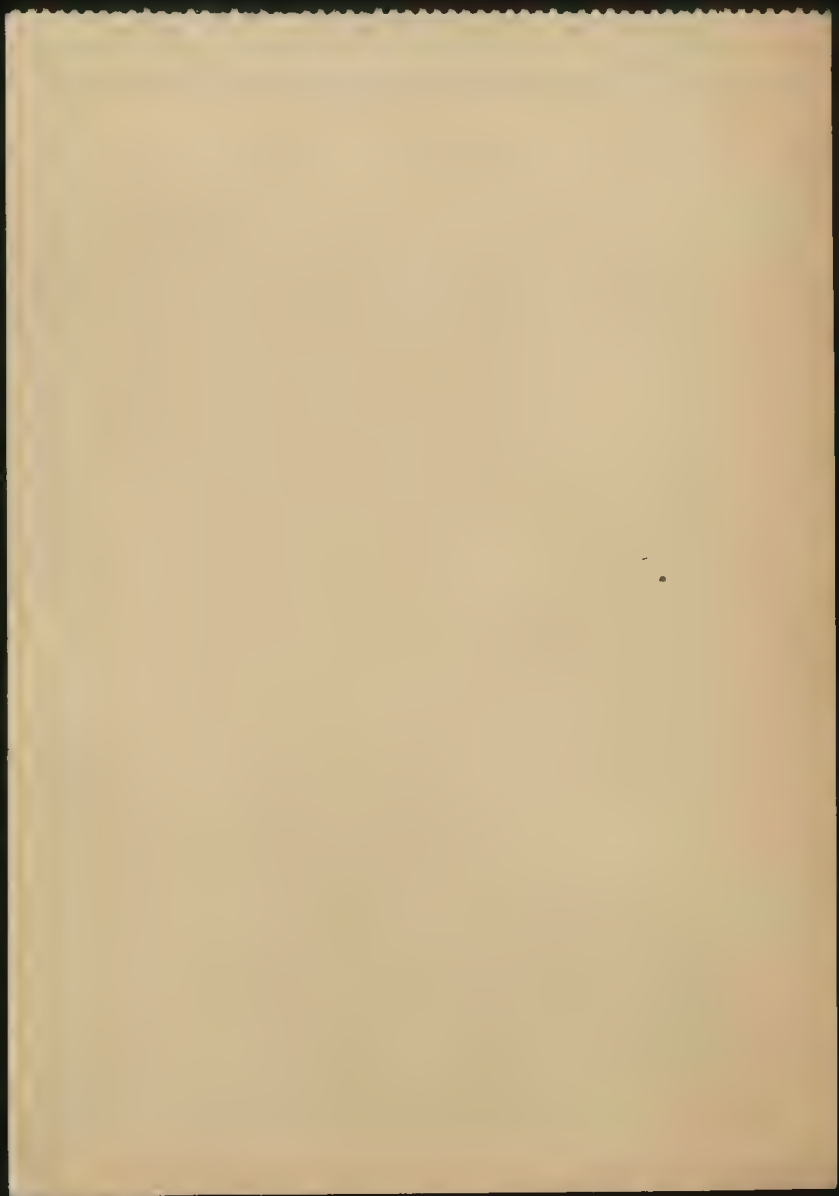
the subject of the study is the

the subject of the study is the

the subject of the study is the

the subject of the study is the







1. The first part of the paper is a list of the names of the persons who have been elected to the office of the President of the United States.

2. The second part of the paper is a list of the names of the persons who have been elected to the office of the Vice President of the United States.

3. The third part of the paper is a list of the names of the persons who have been elected to the office of the Speaker of the House of Representatives.

4. The fourth part of the paper is a list of the names of the persons who have been elected to the office of the President of the Senate.

5. The fifth part of the paper is a list of the names of the persons who have been elected to the office of the President of the Supreme Court.

6. The sixth part of the paper is a list of the names of the persons who have been elected to the office of the President of the United States.

7. The seventh part of the paper is a list of the names of the persons who have been elected to the office of the Vice President of the United States.

8. The eighth part of the paper is a list of the names of the persons who have been elected to the office of the Speaker of the House of Representatives.

9. The ninth part of the paper is a list of the names of the persons who have been elected to the office of the President of the Senate.

10. The tenth part of the paper is a list of the names of the persons who have been elected to the office of the President of the Supreme Court.

11. The eleventh part of the paper is a list of the names of the persons who have been elected to the office of the President of the United States.

12. The twelfth part of the paper is a list of the names of the persons who have been elected to the office of the Vice President of the United States.

13. The thirteenth part of the paper is a list of the names of the persons who have been elected to the office of the Speaker of the House of Representatives.









[illegible]

1875

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*[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]*

1. The first of the three  
is the most common  
and is found in the  
most common  
of the most common  
of the most common

2. The second of the three  
is the most common  
and is found in the  
most common  
of the most common  
of the most common

3. The third of the three  
is the most common  
and is found in the  
most common  
of the most common  
of the most common

4. The fourth of the three  
is the most common  
and is found in the  
most common  
of the most common  
of the most common

*[Faint, illegible handwriting throughout the page, likely bleed-through from the reverse side. The text appears to be a letter or a series of notes.]*



(na)

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ὄπρ, sub

, nivas

πρῶ

πρῶ, per

πρῶ, pro

proatjam, ἐκ napreciw, upōaie

23(24) rigam(odgic)

# Laminaria

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2. *Laminaria*

3. *Laminaria*

4. *Laminaria*

5. *Laminaria*

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12. *Laminaria*

13. *Laminaria*

14. *Laminaria*

15. *Myrica* *maritima*  
16. *Myrica* *maritima* *var.* *maritima*  
17. *Myrica* *maritima*  
18. *Myrica* *maritima* *var.* *maritima*  
19. *Myrica* *maritima* *var.* *maritima*  
20. *Myrica* *maritima* *var.* *maritima*  
21. *Myrica* *maritima* *var.* *maritima*  
22. *Myrica* *maritima* *var.* *maritima*  
23. *Myrica* *maritima* *var.* *maritima*  
24. *Myrica* *maritima* *var.* *maritima*  
25. *Myrica* *maritima* *var.* *maritima*



*[The page contains extremely faint, illegible text, likely bleed-through from the reverse side. The text is organized into several paragraphs and possibly a list or table structure, but the characters are too light to transcribe accurately.]*



1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

1991

By J. H. H. H.

1871

1891

1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 25

10

1. The first of these is the fact that the

*[Faint handwritten text at the bottom of the page]*

For the purpose of the present study, the following data were collected:

... ..

67. *Chloroceryle alpestris* (L.)

22

1880

100

1997

1. abhi - to see, to know, to understand  
2. abhi - to see, to know, to understand

abhi - to see, to know, to understand  
3. abhi - to see, to know, to understand  
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15. abhi - to see, to know, to understand  
16. abhi - to see, to know, to understand

abhi - to see, to know, to understand  
17. abhi - to see, to know, to understand  
18. abhi - to see, to know, to understand

My dear Mr. [unclear]  
 I have just received your letter of the 11th inst.  
 and am glad to hear that you are well.  
 I am writing you a few lines to let you know  
 that I am still in the same old place.  
 I am very much interested in the  
 progress of the [unclear] and hope  
 to hear from you soon.

I am very much interested in the  
 progress of the [unclear] and hope  
 to hear from you soon.  
 I am very much interested in the  
 progress of the [unclear] and hope  
 to hear from you soon.  
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 progress of the [unclear] and hope  
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 progress of the [unclear] and hope  
 to hear from you soon.  
 I am very much interested in the  
 progress of the [unclear] and hope  
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1845  
The following is a list of the  
names of the persons who  
were present at the  
meeting of the  
committee on the  
10th of December, 1845.  
The names are as follows:

Mr. J. B. Smith, Mr. J. C. Brown,  
Mr. W. H. Green, Mr. T. A. White,  
Mr. R. M. Black, Mr. D. E. Grey,  
Mr. F. G. Hall, Mr. L. K. Lee,  
Mr. N. O. Reed, Mr. P. Q. Ross,  
Mr. S. T. Young, Mr. U. V. Wall.

The names of the persons who  
were present at the  
meeting of the  
committee on the  
10th of December, 1845,  
are as follows:

1845  
The following is a list of the  
names of the persons who  
were present at the  
meeting of the  
committee on the  
10th of December, 1845.  
The names are as follows:

Index

Questions

1. What is the meaning of the word "Index"?

2. What is the meaning of the word "Index"?

3. What is the meaning of the word "Index"?

4. What is the meaning of the word "Index"?

Answers

1. The word "Index" means a list of names or subjects arranged in alphabetical order.

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18. To pay to the order of  
the Treasurer, \$500.  
19. To pay to the order of  
the Treasurer, \$500.

20. To pay to the order of  
the Treasurer, \$500.

21. To pay to the order of  
the Treasurer, \$500.

22. To pay to the order of  
the Treasurer, \$500.

23. To pay to the order of  
the Treasurer, \$500.

24. To pay to the order of  
the Treasurer, \$500.

25. To pay to the order of  
the Treasurer, \$500.

26. To pay to the order of  
the Treasurer, \$500.

1. The first of the

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*[Faint, illegible handwritten text, possibly bleed-through from the reverse side of the page.]*

:atha śākuntalam:

yâ sṛisṭīḥ srasṭur âdyâ vahati vidhinutām yâ havir, yâ ca hotrī  
 ye dve kâlām vidhattāḥ, śrutivishayagunā yâ sthitâ vyâpya viśvam:  
 yām âhuḥ sarvabījaprakṛitir iti, yayâ prâṇināḥ prâṇavantaḥ  
 pratyakshâbhiḥ prasannas tanubhir avatu vastâbhir asṭâbhir īśaḥ (1)

nândyante

sûtradhâraḥ: alam âtivistareṇa: (nepathyâbhimukham avalokya) ârye  
 yadi nepathyavidhânam avasitaṁ tad ita' âgamyatâm:

praviśya naṭī: ajja iam mhi (ârya iyam asmi): âṇavedu ajjo ko nioo  
 apuciṭṭhīadu tti (âjñapayatv âryaḥ ko niyogo 'nushṭhīyatâm iti):

sûtradhâraḥ: ârye abhirûpabhūyishṭhâ parishat tasyâm ca kâlidâsagra-  
 thitavastunâ navenâbhiñjânâśākuntalanâmnâ nâṭakenopasthâtavyam asmâbhiḥ:  
 tat pratipātrām âdhīyatâm yatnaḥ:

naṭī: suvihidappaoadâe ajjassa na kim pi parihâissadi (suvihitapra-  
 yogatayâryasya na kim api parihâsyate):

sûtradhâraḥ: (sasmitam) ârye kathayâmi te bhûtârtham:

sūtra-: ārye sādhu gītam: asau hi rāgāpahgītrocittavṛttir ālikhita  
iva bhāti sarvato reṅgaḥ: tat katamaṁ prayoḡam āśrityeṣāṁ āśādhayānāḥ:

naṭi: pañcamaṁ jevva ajjeṇa āpattāṁ ahinṇāpasauntelaṁ pāmo  
aṁvvaṁ vāḷḷaṁ ahiṇṇādi tti (nana prathamam evāryeṇājñeyam abhiññānaś-  
kuntalaṁ nāmāpūrvam nāṭakam abhinīyatām iti):

sūtra-: ārye samyaḥ avbodhito 'smi: asmiḥ kṣaṇe viśmṛitaṁ kṣaṇe mo-  
yaitat: kutaḥ

tavāsmi gītārāgeṇa hāriṇā prapobhaḥ bhūḥ:  
esha rājā dādhya-ṭol sārāṅgapatirakhasa(5)

*Podung Bāhtlengka.*

::iti nishkrāntau: prastāvaḥ::

*mṛigānusāri*

*rājā rathena*

:tataḥ praviśati rathārūḍhaḥ saśaracāpahasto mṛigam anusaṁ rājā

sūtas ca:

sūtaḥ: (rājānaṁ mṛigaṁ cāvalōkyā) āyushman:

krishṇāsāre dadac cakshuḥ tyayī cādhiṇyakārmuke:

mṛigānusāriṇaṁ sākshāt paśyāmiva pinākinam (6)

rājā: sūta dūreṇ amunā sārāṅgeṇa vayan ākrishṭāḥ: *ayam idānim*

grīvabhaṅgēbhirāmeṇ mūhur amupatati syandaṁ dattadrishṭiḥ

paścārdhena pravishṭaḥ śarāpatanābhayādbhūyesa pūrvakāyam:

*darbhair* *śarāpatanā* ardhāvalīkhaṇi śramevivṛitamukhebhreṇsibhiḥ kīrcavartma



a paritosna viṣṇuṣṇāṁ na sadru manye prayogavijnanam:

22154

balavad api śikṣhitānām ātmany apratyayam cetah (2)

naṭī: evaṁ khu edaṁ (evaṁ khalv etat): anantarakaraṇijjam dāṇim  
āṇavedu ajjo (anantarakaraṇīyam idānīm ājñapayatv āryaḥ):

sūtradhāraḥ: ārye kim anyad asyāḥ parishadaḥ śrutiprasādahetor gitād  
anantaram karaṇīyam asti:

naṭī: adha kaderam uṇa udum samassaia gāissam (atha katamam punar  
ṛitum samāśritya gāsyāmi):

sūtradhāraḥ: ārye nanv imam eva tāvan nāticirapravṛittam upabhoga-  
kshamam grīṣhamasamayam āśritya gīyatām samprati hi

subhagaśalilāvarāḥāḥ pāṭalisamsargasurabhīvanavātāḥ:  
pracchāyāsulabhanidrā divasāḥ pariṇāmaramaṇīyāḥ (3)

naṭī: (gāyati)

khaṇacumbiām bhamarehīm uaha suumārakesaresihām:

avaamsaanti sadaam sirīśakusumām pamadāo. (4)

( khaṇacumbitāni bhramaraiḥ paśyata sukumārakeśaraśikhāni:

avataṁsayanti sadayam sirīśhakusumāni pramadāḥ ::)

paśyōdagrapluta tvā viyati bahutāraṃ stokam ūrvyāṃ prayāti (7)

<sup>sa esha</sup> <sup>dam</sup>  
(~~saviśmaya~~) (~~katham ampatata~~ eva ~~no~~ prayatnaprekshaṇīyaḥ saṁvṛittah:

sūtah: āyushmar|<sup>ni</sup>udghātinī bhūmī itī rāsmīśaṁyamenād rathasya man-  
<sup>Kṛito</sup> dī<sup>āntarah</sup>lanto vegaḥ: tena mṛig: esha viprakṛishṭah saṁvṛittah: sampṛeti hi sa-  
<sup>inas te na</sup> madeśavart ~~no~~ ~~no~~ durāsado bhavishyati:

<sup>vi</sup> rājā: tena hi <sup>nirūpya</sup> mucyantām abhīśhavaḥ:

<sup>d</sup> sūtah: ya ~~rājā~~ nāpayaty āyushmān: (~~bhūyo 'pi rathavogam nāpayitvā~~)

āyushman paśya paśya: ~~ete hi~~

1. mukteshu rāsmishu irāyatapūrvakāyāṃ

<sup>Vagant</sup> ~~ātmoddhatair api rajoḅhrir abhigamya~~

3. ~~svasatā api prasaratām rajasam alambitā:~~

2. nishkampaçāmarāsikhā,

~~antiker abhigam~~

<sup>ni</sup> ~~hritordhwa~~ karnāḥ

<sup>y amē</sup> dhāvanti ~~vertanti~~ <sup>mrigajavāt</sup> ~~teranti~~ <sup>na</sup> ~~vājinā~~ te (8)

<sup>ca</sup> ~~mrigajavāt~~ <sup>vājinah</sup> ~~shamayaiva~~ rathyāḥ

<sup>satyam</sup> rājā: (~~saharshan~~) ~~katham~~ <sup>to</sup> atītya ~~haritā~~ <sup>ca</sup> ~~haritā~~ <sup>vertanta</sup> ~~te~~ <sup>vājinah</sup> ~~te~~ <sup>hi</sup> ~~te~~ <sup>hi</sup>

yadāloke sūksmāṃ vrajati sahasā tad vipulatām

yad ardhe vicchinnaṃ bhavati kṛitasandhānam iva tat:

prakṛityā yad vakraṃ tad api sāmārekhaṃ nayanyor

na me dūre kiṁcit kṣaṇam api na pārśve rathajavāt (9)

\* ~~allstama~~ ~~mūlāy~~ ~~tena~~ ~~irāyatapūrvakāyāṃ~~

\* ~~harit~~ (~~irāyatapūrvakāyāṃ~~) ~~tena~~ ~~irāyatapūrvakāyāṃ~~ ~~tena~~ ~~irāyatapūrvakāyāṃ~~

sûta | parāvarin vyāpādyamānam | iti śarasamdhānam nātayati | 3

nepathye: bho bho rājan | ~~āśramamgiṣo~~ 'yam na hantavyo na hantavyaḥ:

sūtaḥ: (ākarnyāvalokya ca) āyushman | asya khalu te vānapātapathavar-  
tinaḥ kṛishṇāśārasyānta ~~eva~~ <sup>upasthitāḥ</sup> tapasvinaḥ | ~~samvittān:~~

rājā: (sasaṃbhramam) tona hi ~~pragrihvantām abhūshavaḥ~~ <sup>vājinah</sup> |

sūtaḥ: <sup>tathā</sup> | <sup>iti ratham sthāpayati</sup> | ~~yathājanāpayaty āyushman: (iti tathā karoti)~~

tataḥ praviśat <sup>poduic</sup> ~~sasishyo vaikhānasaḥ~~ <sup>ātmanātritiyo vaikhānasaḥ</sup> |

vaikhāna <sup>sa</sup> ~~hestam udyanya~~ | ~~bho bho rājan~~ | ~~āśramamgiṣo~~ ~~khalu~~ ~~'yam~~ | na  
nantavyo na hantavyaḥ:

na khalu na khalu ~~vānaḥ~~ <sup>tula</sup> ~~samnipātyo~~ 'yam asmin

mṛiduni mṛigaśarīre ~~pukparāśāv~~ <sup>ivāgniḥ</sup>:

kva ~~vata~~ haripakānām jīvitam cātīlolaḥ

kva ca niśītaripētāḥ śarapūkhāḥ śarāś te (10)

<sup>sādhu nāṣṇy</sup> <sup>rasa</sup> <sup>āsu</sup> <sup>kritasamdhānam</sup> <sup>pratīsamhāra</sup> <sup>sōyakam</sup>:

<sup>ar</sup> <sup>trāpāya</sup> <sup>vā</sup> <sup>śastraṁ</sup> <sup>na</sup> <sup>prahartum</sup> <sup>anāgati</sup> (11)

rājā: ~~(saprāpānam)~~ esha pratīsamhṛitaḥ: ~~kiti~~ <sup>īti</sup> yathoktam karoti |

vaikhā: ~~(sāpārānam)~~ <sup>radriśam</sup> <sup>stat</sup> <sup>dipasya</sup> ~~uoitam evaitat~~ ~~puruvāmsāprahavasya~~ ~~narondra~~

<sup>n. p. a. i.</sup> <sup>\*</sup> <sup>ā</sup> <sup>Kib</sup> ~~predīpasya~~ ~~blevataḥ~~ ~~sarvathahavacekravartinaḥ~~ ~~putraḥ~~ ~~āpmuḥ~~:

rājā: ~~(saprāpānam)~~ <sup>prati</sup> ~~īhitaḥ~~ ~~khalu~~ ~~vach:~~



Shrubs:

~~kulyāmbhobiḥ pavanacāralaiḥ śākhino dhātumilē~~

bhinnā pātāṇi kiṣaleyaṇicāṃ ājyaḍḍhāmodgamena:

~~oto āpāvaṃ māvarebhuvā cchinne dārbhāṅkū āyā~~

~~nashīśaṅkā haripaśiśavo mandamandanā cārenti (14)~~

sūtaḥ: s'ivam upai annam:

tapovana-  
nivâzinâm

râjâ / stokam aiteram gatvâ / ~~sûta âtara~~ <sup>parodhâ</sup> mû bhûit / ~~ted ina va~~

stárvy eva

rethai. sthâpaya<sup>2</sup> yâvad avatârâmi :

sūteḥ: dhṛitēḥ praśrabhā/avateretv āyushmān:

rājā | tavatīpātmanam avalokya ca | sūta vinītaveśāpraveśyāni tapo-

nāma

sūtas yābharanāni dhanas

varāḥ i ~~ted~~ idam tavad grihyatām ~~ābhayaṁ dharmā ca: (iti śīlasyāṁ ayeti)~~

~~gītā: (mihātī)~~

mita

aham

opa<sup>1</sup>

~~rājāḥ~~ yāvad āsramavāsinaḥ prativakeḥ <sup>ya</sup> ~~prativarte~~ | ~~haṁ~~ tāvad ārdra-

$\gamma_0 \in \Gamma$ ,  $\alpha_0 \in \Delta$ ,  $\beta_0 \in \Sigma$ ,  $\delta_0 \in \Theta$ .

2000

*vaiḥkhaṇasah* | *nāra* | *saridake* | *tayya* | *pri* | *stātā* | *śār* | *one* | *ca* | *ed* | *no* | *Khalu*  
*kūlapater anumālīnīśrām*  
karvāsya sādādaivata i~~va śakur~~telayānumālīnītīram āśramo dṛśyate: ne

ced a-yakêryêtipâtaḥ <sup>tat</sup>praviśya <sup>prati</sup>gūḥyatām <sup>ātithyah</sup>atithisatkâraḥ; api ca

~~dharmyās~~ tadodharānām pratihataviśnuhā kriyāḥ sana ~~valokya~~

apri

sakuntalâm

tapasya: idânîm eva duntaram atithisatkârâyâ ~~daivam~~ (daivam asyâḥ pra-

bhavatu!

râjâ: ~~vady evam~~ tâm ~~eva~~ drakshyâmi

zâ Khalu

man

~~yo nivonyi shiyati:~~

~~\_\_\_\_\_~~ : ~~over~~ ~~granny~~ ~~map~~ ~~teval~~ ; ~~and~~ ~~sa~~ ~~ishnye~~ ~~was~~ ~~kind~~ ~~and~~ ~~so~~ ~~on~~ ~~the~~ ~~way~~ : \_\_\_\_\_

râjâ: sūta [codayāśvān] pūṇyēśvaradarśanena tāvad ātmānaṁ punīman |

sûtaḥ yadā jñāpayaty āyushmân | iti bhūyo rathavegam nīpayati |

râjâ: (sarantad'avalokya) sūta/akathito 'pi vijñāyata eva yōtrāyam

âbnoḡas tapoyanasvoti:

sûtaḥ: katham iva:

râjâ: kim na paśyati bhavân: iha hi

\* jannayasya puor vaise yuktarupam idam tava!  
putram evamgopetam cakravartinam apurhi || 12 || itarau / lakṣi adyanya!



in āśramadvāram

ya vat pravisari | #pra-

-visya nimittam sūcayan!

And

And

Albany

yâvad atra

svaṁsa ātmanirṇatā soccaghoṭair bhāṭpādarebhyāḥ petyo dātum ita svābhi-

(nirūpya)

712

~~the~~ imâm

Red Creek, Arkansas C.

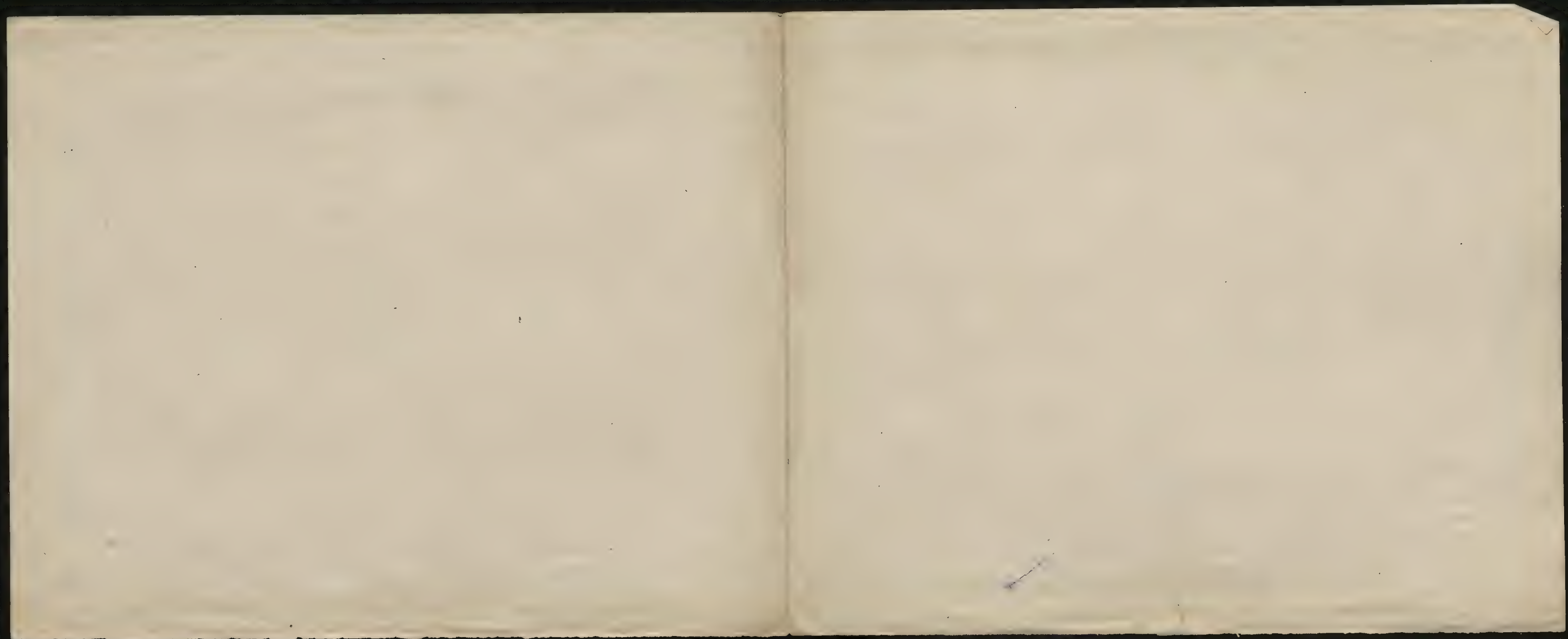
*sākuntalā | ido ido sahō (ita itah sahyau)*

~~aparece o lá~~

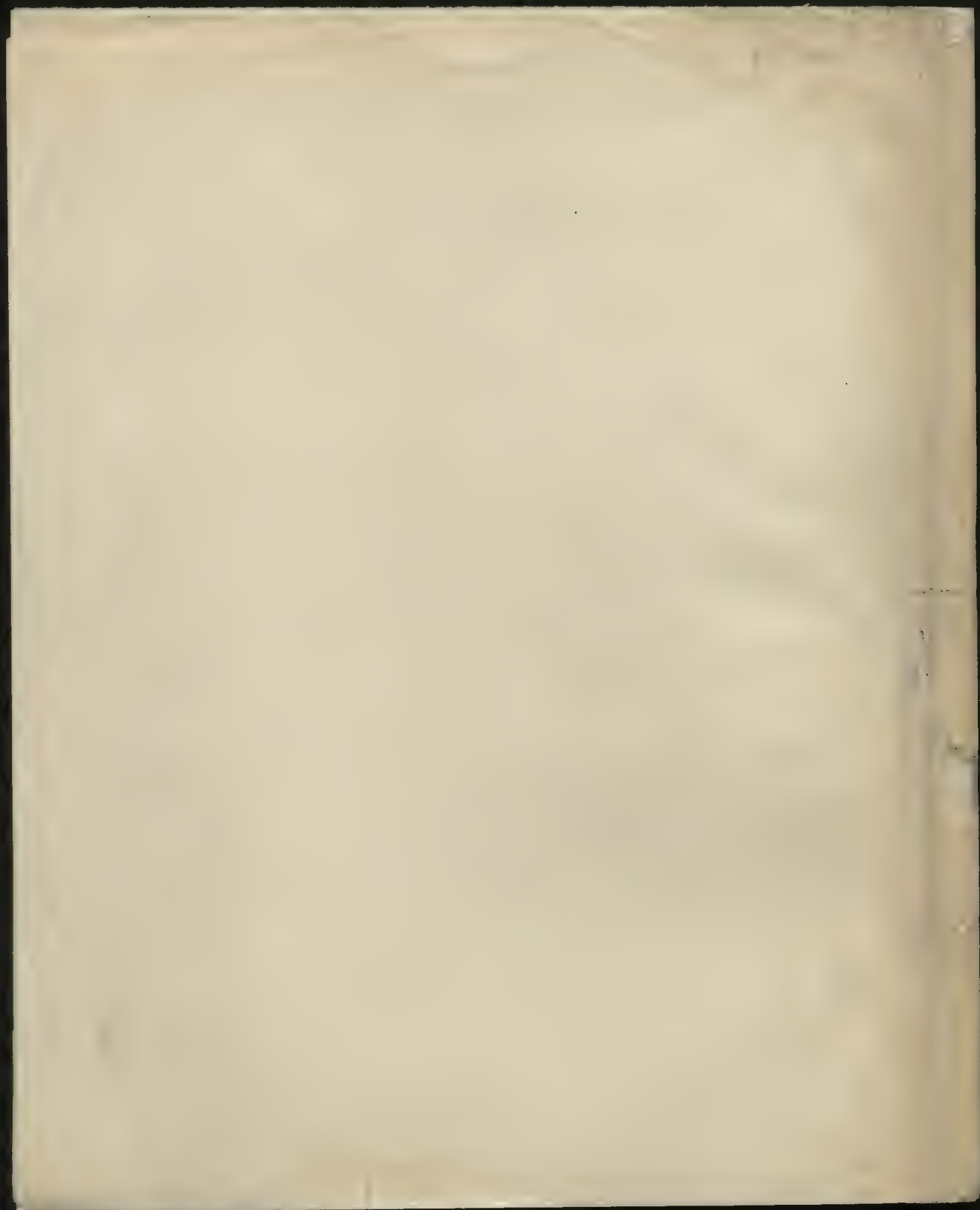
Not a!

10. 16.



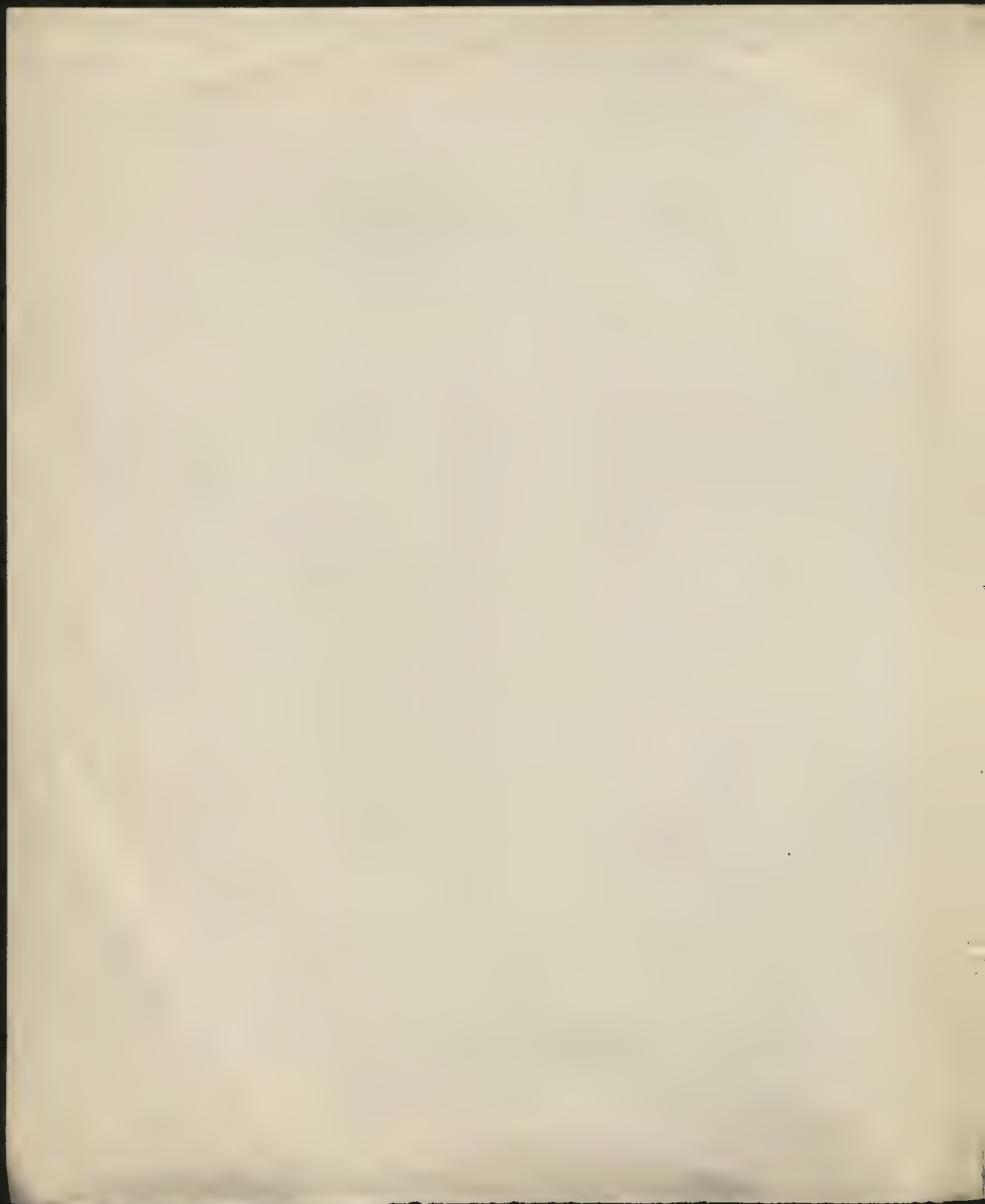








Forwards



20. Als Bismarck bitte ich dich nun die künftige  
Gewalt, o Haima, den Tod fernzuhalten,  
dass ich die Feinde besiegend in Schlachten  
siegreich einhergehe auf Erden, den  
Hass bewältigend, die Drujas besiegend.

21. Als Lison bitte ich dich um die sechste  
Lust o. Häömer, den Tod fernhalten; <sup>ich</sup>  
möchten wir früher den Dieb, früher den  
Räuber, früher den Wolf bemerken; Keiner  
bemerkte uns früher, wir alle <sup>ich</sup> mögen die  
früher bemerken. <sup>\* vöge m. d. H. d. 1. 2. 3. 4.</sup>

22. Häöma schenkt diesen (Jünglingen),  
welche als Besizer der Gespanne antrei-  
ben, <sup>zum Ziel</sup> einen Reiter, Schnelligkeit und  
Hörke. Häöma giebt (Frauen), die der  
Erkennung nahe sind, Besitz glänzender  
Kinder und fromme Nachkommen-  
schaft. Häöma schenkt (diesen), welche  
23. als Oberhaupt der Familie die Nacks  
thätigen Bücher recitierend verweisen  
Würde und Ehre.

23. <sup>Hand</sup> Kärner schenkt (Piesen), welche als  
junge Mädchen lange ledig waren, wahrlich  
seiner Gemahl; <sup>der</sup> schnell freunde ist Kluge

24. Kōsōma warf nieder den (Tāmon)  
Kōsōani, der Herrschaft beraubt (den der  
H. beraubt, und beraubte, den der H.),



27. Durch Fürst v. H., durch den  
König, den Statthalter, den Landes-  
rath, die Regierung, den Senat der Universität.  
zum Angriff und zum Siege  
mir (für mich) ruhe ich dich an und  
für ~~mein~~ den Leib zur Nahrung vollen  
Genusses.

28. Befreie uns von dem dicken Feind-  
schaft Klassen, befreie das Hirn  
das Denken, das Leid, ~~von den~~ <sup>von der</sup> ~~Freiwilligen~~ <sup>Freiwilligen</sup> ~~Erzürnten~~. Und <sup>welcher Mensch</sup> ~~was~~ immer  
in dieser Familie, in dieser Gemeinde,  
in diesem Hause, in diesem Lande  
ein Feind ist, so nimm (erziehe) seinen  
Fesseln die Schnelligkeit / Kraft, verblende  
(den) den Verstand, mache (ihn) den Geist  
erschlagen. <sup>29.</sup> Nicht (hier) an Füssen stark,  
nicht an Händen stark; nicht sehen  
die Erde mit den Augen; nicht sehen die  
Haut mit den Augen, wer ein Feind  
ist unseres Denkens (Leibes), wer ein Feind  
ist unseres Körpers.

30<sup>ter</sup> Der Hütiger, der auf dem Leib einen  
gelblichen, entzpferten, fift bräunlichen  
schlange stößt, schlage, o ~~thema~~ goldfarb:  
der Kettner, die Waffe (offenbare einen Schlag).



7c Dem Heiligen, welcher auf den Leib  
eines missigen, gewarnten, gering be-  
denkenden Räubers stößt, offenbare, o.  
schöpferlicher Natur, einen Schlag.

31. Dem Heiligen, welcher auf den Leib  
eines bösen Menschen, (erlöset) als Pestilenz  
den Kopf schlägt, stößt, offenbare etc.

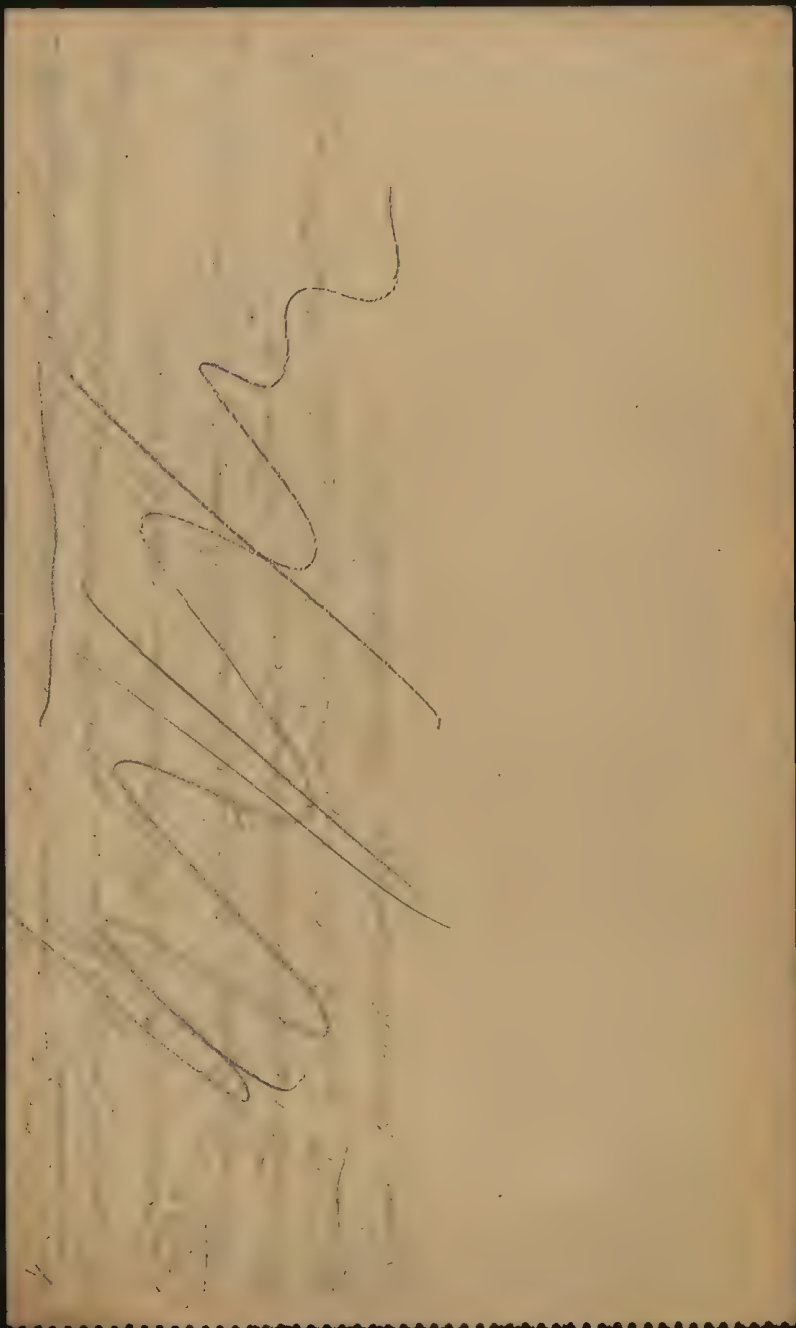
Dem Heiligen, der auf den Leib eines unheili-  
gen Zuhörers, die Welt tödenden, diese  
Lehre im Geist (und) im Wort verkündenden  
nicht durch Erweichungen ausführenden  
Ketzers stößt, offenbare etc.

32. Dem Heiligen, der auf den Leib  
eines beherrschenden, Lust erregenden, sich preis-  
gebenden Dämonen stößt, dessen Geist  
wird wie eine vom Sturm  
gebrochene Walke, offenbare etc.





105  
11 stieg in die Luft  
flog in die Luft auf  
stieg aus der Luft herab  
Spuren des Rases  
macht sich auf, um - zu besuchen  
ging zum Baden  
Maharajahs Einsiedler  
Rück Erinnerung an meine fr. sel.  
Vereinigung mit seiner Geliebten  
von seinem Fluche erlöst  
sich mit - vereinigen





|       | 1907 | 1908 | 1909 | 1910 |
|-------|------|------|------|------|
| Jan   | —    | —    | —    | —    |
| Feb   | —    | —    | —    | —    |
| Mar   | —    | —    | —    | —    |
| Apr   | —    | —    | —    | —    |
| May   | —    | —    | —    | —    |
| June  | —    | —    | —    | —    |
| July  | —    | —    | —    | —    |
| Aug   | —    | —    | —    | —    |
| Sept  | —    | —    | —    | —    |
| Oct   | —    | —    | —    | —    |
| Nov   | —    | —    | —    | —    |
| Dec   | —    | —    | —    | —    |
| Total | —    | —    | —    | —    |



The first of the year  
has been a very dry one  
and the crops are much  
dried up. The wheat  
is very dry and the  
corn is also dry. The  
cattle are very dry and  
the sheep are also dry.  
The weather is very dry  
and the crops are much  
dried up. The wheat  
is very dry and the  
corn is also dry. The  
cattle are very dry and  
the sheep are also dry.

No. 11

1877

For collection of the

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the collection of the

the collection of the

the collection of the

the collection of the

the collection of the

the collection of the







97 ghana ganga - tilaka namo  
avali na (namo) - vikhanda  
sandak - vilepana masi - sulhaya  
ierzye, radawol - arjay e, ar (si)  
ru cie, poroigle - yukti argument -  
muos (mu, no muosia) Krita gates  
ny (poparty) - sukritin enobli wy te  
ma atra sakhye - akristin mantra  
sukh psycingyja Kogor - prok  
gromowol - upana podobnie now -  
podobny.

98. yacina zobranim - naistia  
ya surowol, naistia clajt -  
siksatyata stan nowo - calaita  
tu chajajasi argyba, naistia  
dyt to ja konstowa - zobran  
wada - Konstow, naistia  
nowo - clajt to nowo byc widnia

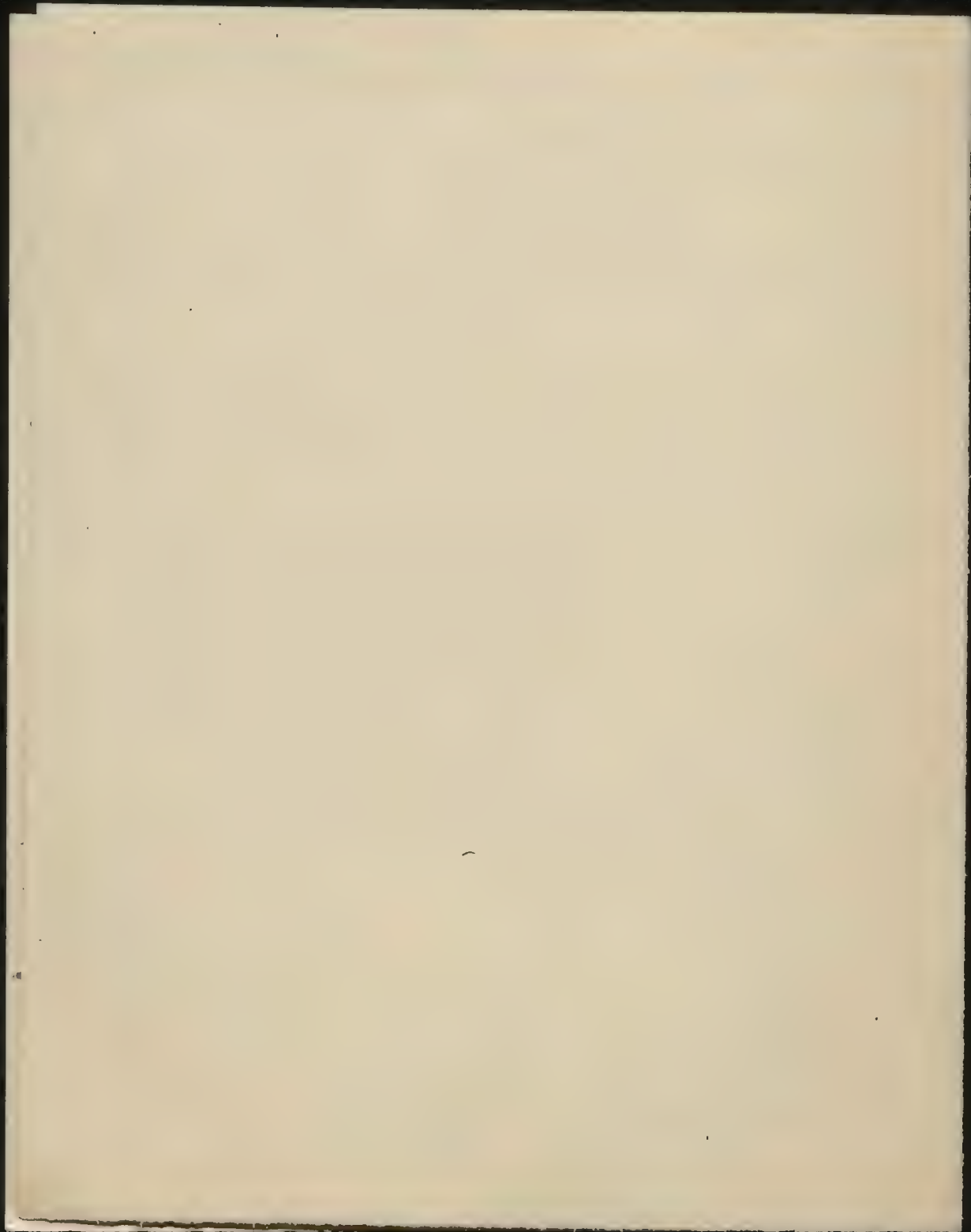
99. Lithāyā viṅg varamay (pṛa-  
vāṇa, vāṇa), ramasa - budh budhīṅ  
4. 2. ramayā, pṛabodh. - astabha-  
kram B. - Anagachchāyāḥit (the bha-  
ṣṭyāṅ, dūṅg) ākramāḥ. Aṣṭi.  
confusion, want of self provision.  
acāpalya, 'steadiness', 'conjugation'  
B. 'Geschäftigkeit' 'provision' - pṛatyakha-  
rojanā, 'conjugation'; inty. adv.  
na pṛavāṇa rojanā.  
100. saukṣṇika pṛajñāḥ. - svaccha  
pṛavṛṣṭy - antavāṇa dūṅg,  
vāṇa. - 2. pṛavṛṣṭy pṛavāṇa. -  
sāthya fāṇa, chāṇa - upa-bhāṇa.  
T. pṛavṛṣṭy (sāṇa). - pṛavṛṣṭy 'ant'  
rojanā (chāṇa). - kṛāyā vāṇa,  
pṛavāṇa. - mahātva s. chāṇa.

abkhazata igumvina. — Abi-vri  
reptasari. — Kashita vij, u, to, 187a,  
kiada.<sup>0</sup> — 2 trudnitsa.

182. Agatam vijsa, niakhto,  
niakhto.

niakht 10. Abi-vri. — zavon Kashita.  
upa-vij parviti.









sa - jangman; pilaan,  
bharya Kona.

may = xiema.

Kona = raty (112 1/2)





212 Visum per hunc in hunc

Visum per hunc in hunc

et cetera

et cetera

et cetera

et

Visum per hunc in hunc  
per hunc in hunc  
et cetera

ah = as per hunc in hunc

ah = ag " per hunc in hunc

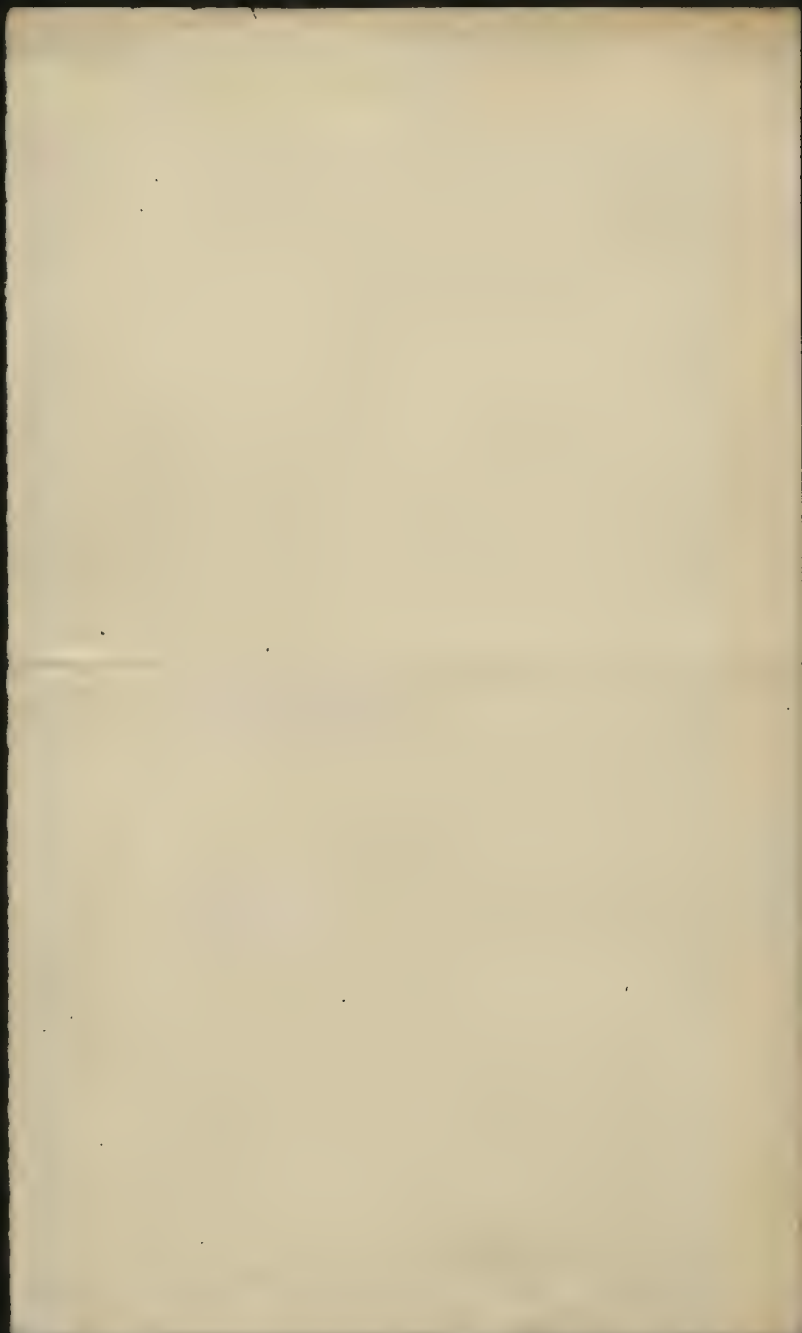
ah = ar " " = ar

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ah = ar " " = ar

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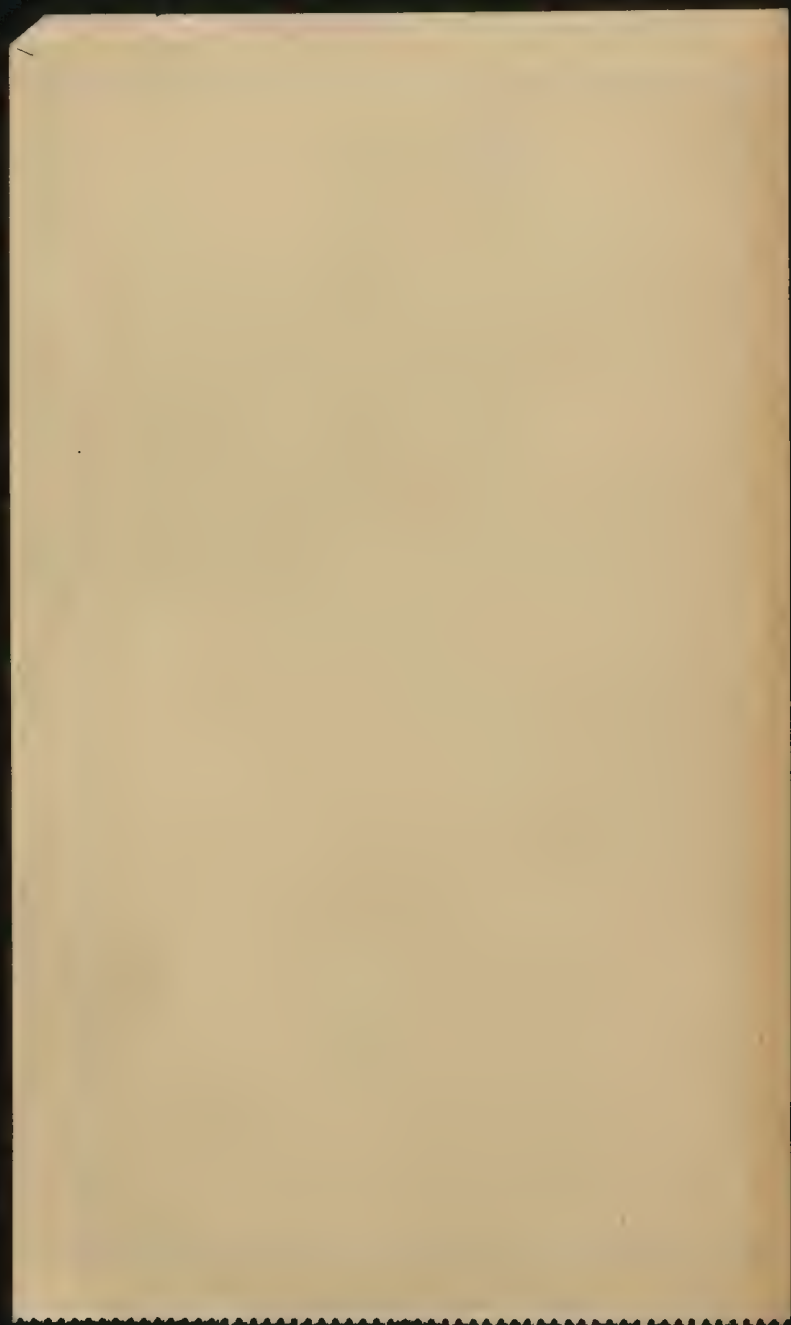


Handwritten text on the top page of a document, appearing to be a letter or a page from a book. The text is written in cursive and is mostly illegible due to fading and blurring. Some words like "I" and "the" are faintly visible.

Handwritten text on the bottom page of a document, continuing from the top page. The text is also in cursive and mostly illegible. Some words like "the" and "and" are faintly visible.

, a m  
 2207  
 188-2a  
 188-2a

188-2a, 188-2a, 188-2a  
 188-2a, 188-2a, 188-2a  
 188-2a, 188-2a, 188-2a





The first of the month was a  
very fine day. The weather was  
very warm and the sun was  
very bright.

The second of the month was a  
very fine day. The weather was  
very warm and the sun was  
very bright.

The third of the month was a  
very fine day. The weather was  
very warm and the sun was  
very bright.

The fourth of the month was a  
very fine day. The weather was  
very warm and the sun was  
very bright.

The fifth of the month was a  
very fine day. The weather was  
very warm and the sun was  
very bright.

Leitfaden der Naturgeschichte - 1871 und der  
Leitfaden der Naturgeschichte - 1872.

Leitfaden der Naturgeschichte - 1873 und der  
Leitfaden der Naturgeschichte - 1874.

Leitfaden der Naturgeschichte - 1875 und der  
Leitfaden der Naturgeschichte - 1876.

Leitfaden der Naturgeschichte - 1877 und der  
Leitfaden der Naturgeschichte - 1878.

Leitfaden der Naturgeschichte - 1879 und der  
Leitfaden der Naturgeschichte - 1880.

Leitfaden der Naturgeschichte - 1881 und der  
Leitfaden der Naturgeschichte - 1882.

Leitfaden der Naturgeschichte - 1883 und der  
Leitfaden der Naturgeschichte - 1884.

Leitfaden der Naturgeschichte - 1885 und der  
Leitfaden der Naturgeschichte - 1886.

Leitfaden der Naturgeschichte - 1887 und der  
Leitfaden der Naturgeschichte - 1888.

Leitfaden der Naturgeschichte - 1889 und der  
Leitfaden der Naturgeschichte - 1890.

London 20. 11. 1871

Dear Sir

Yours of 17th inst. has been received

and is being attended to



78. D. ...  
 ...  
 ...  
 ...

79. ...  
 ...  
 ...  
 ...  
 ...

80. ...  
 ...  
 ...  
 ...  
 ...

81. ...  
 ...  
 ...  
 ...  
 ...

(harrige angest)

105. ...  
 ...  
 ...  
 ...  
 ...  
 ...



Myra, 20<sup>th</sup> June

10.7.89. I am very sorry that I cannot  
do more than write you a few lines.  
I am very busy at present and have  
no time to do anything else.

106. *...*

[illegible]

*[Faint handwritten notes at the bottom of the page:]*

at ... ..  
Sage ... ..  
... ..  
... ..  
... ..  
... ..  
... ..

Abstract of the

$$\overline{a^2} + \overline{b^2} = \overline{a^2 + b^2}$$

*90m. calice ad subf. racemosa*

coll. mosses, 1899

*Sparganium angustifolium* Michx.  
aquaticum. *Sparganium angustifolium* Michx.

80. *Andrena* *sc*

Kri. C. = single

W. H. L. L. L.

which also (perhaps) had

20. *Coniophora* *pyramidalis* *Boiss.* *Boiss.*  
*pyramidalis*

*Chloris pyrrhoptera*

St. Michael's Church, Munich

1. *Arctic* 2. *proton*, *proton*

Let's study, write, listen, play

Mr. Rogers

1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2520. 2521. 2522. 25





86. vikṣā anāṃ - anāṃ  
ambha m. vā - taṣṭ tyē goraṇṇa,  
C. roṇṇa - uṣṭhā pāṣa, vyāṣa golaṇṇa  
capala lāṭhā, lāṭhā golaṇṇa, lāṭhā golaṇṇa  
anāṃ pragṛaṇṇa.

87. pra-lā panowā, byē poṭṭaṇṇa  
mesha boran

88. saṃ-thā tyaṇṇa iz - saṃ-tyaṇṇa  
śāṣṭa uṇṇaṇṇa - taṣṭa goraṇṇa.

pāṇṇa woda.

89. pari-hā anāṃ

90. saṭṭa vā - skala m. lāṭ

91. jāṇa egṛaṇṇa, lāṭhā ṇaṇṇa  
gāṇa byaṇṇa artha niṭṭhā byaṇṇa

vā-raṇṇa roṇṇaṇṇa, lāṭhā ṇaṇṇa

[lāṭhā ṇaṇṇa], lāṭhā ṇaṇṇa  
saṃ-kalpa pragṛaṇṇa

análiza paritsyannia iz v' jadenia  
post. - 92. jana iz kolektiv.

93. loka m. vobit - drava poryny  
maja zima letny.

94. narikela orosh. kotoryy -  
badari. ka (Dmitriyev) jizub.

95. anub<sup>2</sup>h bezna. iz vater  
maja ta koma letny.

96. tyagiba koma

Samoye zednostajvati

Dakelivya uzvazovati

anub<sup>2</sup>h poryny anna

prini k. A. byt poryny, jizubati iz

+ k. lann. byt poryny, jizubati iz  
vater koma.



Fig. 7. 1. 1. - 1. 1. 1. 1.

Fig. 7. 2. 1. 1.

Fig. 7. 3. 1. 1. 1. 1.

Fig. 7. 4. 1. 1.

Fig. 7. 5. 1. 1. 1. 1.

Fig. 7. 6. 1. 1. 1. 1.

Fig. 7. 7. 1. 1. 1. 1.

Fig. 7. 8. 1. 1. 1. 1.

Fig. 7. 9. 1. 1. 1. 1.

Fig. 7. 10. 1. 1.

Fig. 7. 11. 1. 1.

Fig. 7. 12. 1. 1.

Fig. 7. 13. 1. 1.

Fig. 7. 14. 1. 1.

Fig. 7. 15. 1. 1.

mathin, math, manth - magic

cf. pathia

- pg 46

bambos cf. babouche

cynobryum

ambos

rambarham

Kivandans

ambona

ambona

comber

ramper

ambona

ambona

ambona

ambona

ambona

ambona

ambona

ambona

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ambona

ambona

ambona

ambona

ambona

ambona

1881

Jan 1

Jan 2

Jan 3

Jan 4

Jan 5

Jan 6

Jan 7

Jan 8

Jan 9

Jan 10

Jan 11

Jan 12

Jan 13

Jan 14

Jan 15

Jan 16

Jan 17



1. 2.

11

22

1. 1. 1. 1. 1.

11. 12

1892





Śrīmadh. B. 91, gaurāṅgī - tājā. gaurā  
int. tājā, m. pājā.

2. S. kāra - pāra

Deha - m. (to m. pājā - m. pājā)

29. Spāt - m. B. 53. p. m. pājā

30. Spāt - m. - kāra - m. pājā - spāt - m. pājā  
Spāt - m. B. 92

Spāt - m. pājā - m. pājā - m. pājā

31. Spāt - m. pājā - m. pājā

Spāt - m. pājā - m. pājā - m. pājā  
jed. m. pājā, m. pājā - m. pājā - m. pājā  
jed. m. pājā, m. pājā - m. pājā - m. pājā  
jed. m. pājā, m. pājā - m. pājā - m. pājā

Spāt - m. B. 56

$g + h = gh, gh$

$g + h = dh, dh$

$d + h = d - b, d - b$

$b + h = b - b, b - b$

31. Pharyngodon hart duffy duffy duffy  
abundant sp. abundant

32. Pharyngodon hart duffy duffy duffy  
abundant sp. abundant sp. abundant

33. Pharyngodon hart duffy duffy duffy  
abundant sp. abundant sp. abundant

Pharyngodon hart duffy duffy duffy  
abundant sp. abundant sp. abundant

34. Pharyngodon hart duffy duffy duffy  
abundant sp. abundant sp. abundant

35. Pharyngodon hart duffy duffy duffy  
abundant sp. abundant sp. abundant

36. Pharyngodon hart duffy duffy duffy  
abundant sp. abundant sp. abundant





Vol.



INDISCHE SPRUECHE

bei

BOEHTLINGK,

und bei

F R I T Z E.

Indische Sprüche bei Böhlingk und bei Fritze.

|     |     |      |     |           |      |         |      |      |      |      |      |      |
|-----|-----|------|-----|-----------|------|---------|------|------|------|------|------|------|
| 39  | 58  | 727  | 292 | 1351/1352 | 2135 | 204     | 3190 | 120  | 4194 | 180  | 5881 | 358  |
| 76  | 342 | 729  | 293 | 249       | 2138 | 344     | 3191 | 121  | 4228 | 181  | 5920 | 380  |
| 100 | 340 | 732  | 291 | 1381      | 248  | 2145    | 205  | 3272 | 123  | 4240 | 183  | 5927 |
| 101 | 341 | 758  | 290 | 1417      | 247  | 2219    | 235  | 3240 | 124  | 4249 | 184  | 5991 |
| 105 | 338 | 760  | 288 | 1427      | 246  | 2227    | 4    | 3257 | 125  | 4253 | 185  | 6099 |
| 112 | 339 | 761  | 289 | 1438      | 245  | 2240    | 351  | 3260 | 126  | 4333 | 186  | 6117 |
| 121 | 337 | 804  | 286 | 1441      | 244  | 2241    | 7    | 3267 | 127  | 4342 | 354  | 6178 |
| 123 | 336 | 805  | 287 | 1452      | 242  | 2247    | 8    | 3283 | 128  | 4343 | 187  | 6206 |
| 128 | 335 | 809  | 285 | 1460      | 243  | 2294    | 9    | 3302 | 19   | 4345 | 188  | 6256 |
| 131 | 334 | 826  | 122 | 1477      | 378  | 2300    | 10   | 3304 | 20   | 4384 | 357  | 6257 |
| 133 | 39  | 827  | 284 | 1519      | 134  | 2305    | 12   | 3312 | 135  | 4414 | 189  | 6258 |
| 140 | 332 | 854  | 282 | 1521      | 241  | 2307NB! | 13   | 3367 | 136  | 4425 | 190  | 6260 |
| 142 | 333 | 860  | 221 | 1526      | 66   | 2310    | 15   | 3378 | 137  | 4475 | 191  | 6290 |
| 148 | 41  | 863  | 283 | 1527      | 240  | 2313    | 16   | 3385 | 138  | 4484 | 192  | 6297 |
| 177 | 330 | 867  | 73  | 1581      | 237  | 2323    | 18   | 3424 | 139  | 4489 | 193  | 6317 |
| 180 | 331 | 868  | 97  | 1582      | 236  | 2344    | 53   | 3442 | 140  | 4511 | 194  | 6330 |
| 188 | 329 | 905  | 281 | 1583      | 238  | 2346    | 54   | 3458 | 30   | 4514 | 197  | 6331 |
| 205 | 328 | 924  | 279 | 1584      | 239  | 2368    | 55   | 3487 | 142  | 4528 | 353  | 6335 |
| 231 | 348 | 926  | 280 | 1590      | 234  | 2369    | 56   | 3507 | 143  | 4531 | 195  | 6434 |
| 251 | 327 | 940  | 278 | 1592      | 350  | 2414    | 76   | 3521 | 144  | 4576 | 196  | 6488 |
| 279 | 40  | 952  | 277 | 1602      | 232  | 2415    | 77   | 3595 | 385  | 4582 | 198  | 6579 |
| 311 | 323 | 963  | 275 | 1603      | 233  | 2424    | 78   | 3654 | 146  | 4588 | 199  | 6696 |
| 344 | 325 | 975  | 276 | 1609      | 231  | 2468    | 81   | 3694 | 147  | 4618 | 200  | 6700 |
| 355 | 324 | 996  | 274 | 1612      | 229  | 2513    | 59   | 3695 | 148  | 4627 | 145  | 6708 |
| 364 | 323 | 1001 | 273 | 1613      | 230  | 2543    | 82   | 3702 | 149  | 4629 | 201  | 6747 |
| 373 | 322 | 1002 | 272 | 1625      | 68   | 2570    | 83   | 3718 | 150  | 4715 | 202  | 6871 |
| 394 | 38  | 1004 | 57  | 1636      | 17   | 2571    | 84   | 3721 | 151  | 4736 | 381  | 6872 |
| 401 | 321 | 1016 | 270 | 1715      | 228  | 2588    | 364  | 3724 | 152  | 4755 | 368  | 6923 |
| 431 | 319 | 1020 | 271 | 1727      | 227  | 2619    | 85   | 3729 | 154  | 4764 | 369  | 6960 |
| 432 | 320 | 1030 | 96  | 1735      | 94   | 2625    | 86   | 3743 | 156  | 4776 | 387  | 7010 |
| 471 | 345 | 1055 | 129 | 1748      | 226  | 2634    | 6    | 3753 | 157  | 4841 | 22   | 7171 |
| 473 | 347 | 1059 | 45  | 1770      | 225  | 2656    | 87   | 3767 | 158  | 4956 | 95   | 7179 |
| 488 | 318 | 1066 | 67  | 1779      | 224  | 2703    | 88   | 3785 | 159  | 5053 | 47   | 7322 |
| 519 | 317 | 1084 | 269 | 1793      | 223  | 2713    | 377  | 3789 | 160  | 5054 | 48   | 7355 |
| 526 | 316 | 1115 | 268 | 1818      | 346  | 2729    | 99   | 3849 | 161  | 5055 | 49   | 7380 |
| 560 | 315 | 1124 | 267 | 1820      | 222  | 2730    | 100  | 3857 | 131  | 5056 | 50   |      |
| 566 | 314 | 1128 | 265 | 1832      | 220  | 2774    | 101  | 3874 | 162  | 5077 | 79   |      |
| 567 | 153 | 1143 | 266 | 1865      | 219  | 2783    | 102  | 3877 | 163  | 5215 | 132  |      |
| 570 | 313 | 1171 | 263 | 1918      | 217  | 2784    | 104  | 3887 | 164  | 5245 | 21   |      |
| 579 | 312 | 1173 | 264 | 1919      | 218  | 2793    | 103  | 3985 | 166  | 5267 | 46   |      |
| 585 | 311 | 1177 | 262 | 1926      | 386  | 2811    | 105  | 3988 | 167  | 5348 | 130  |      |
| 601 | 310 | 1190 | 365 | 1942      | 349  | 2819    | 106  | 4037 | 3    | 5364 | 32   |      |
| 614 | 309 | 1204 | 261 | 1959      | 216  | 2829    | 383  | 4040 | 1    | 5378 | 375  |      |
| 633 | 308 | 1210 | 260 | 1964      | 215  | 2853    | 355  | 4041 | 2    | 5380 | 91   |      |
| 653 | 305 | 1234 | 259 | 1965      | 214  | 2905    | 107  | 4051 | 5    | 5433 | 366  |      |
| 655 | 307 | 1236 | 11  | 1971      | 213  | 2907    | 108  | 4060 | 168  | 5479 | 24   |      |
| 668 | 306 | 1264 | 92  | 1989      | 212  | 2984    | 109  | 4075 | 169  | 5506 | 63   |      |
| 677 | 304 | 1281 | 258 | 2004      | 98   | 2988    | 110  | 4080 | 170  | 5510 | 36   |      |
| 700 | 299 | 1282 | 257 | 2045      | 203  | 3066    | 111  | 4090 | 171  | 5532 | 62   |      |
| 702 | 300 | 1294 | 70  | 2048      | 211  | 3075    | 112  | 4112 | 172  | 5602 | 33   |      |
| 704 | 301 | 1304 | 255 | 2066      | 210  | 3106    | 113  | 4114 | 174  | 5621 | 29   |      |
| 705 | 302 | 1310 | 256 | 2073      | 209  | 3107    | 35   | 4123 | 173  | 5690 | 28   |      |
| 706 | 303 | 1324 | 72  | 2074      | 51   | 3115    | 116  | 4156 | 175  | 5705 | 65   |      |
| 713 | 296 | 1326 | 254 | 2089      | 208  | 3116    | 115  | 4164 | 176  | 5712 | 370  |      |
| 715 | 297 | 1328 | 253 | 2095      | 207  | 3138    | 114  | 4179 | 177  | 5751 | 371  |      |
| 716 | 298 | 1333 | 251 | 2120      | 367  | 3174    | 117  | 4180 | 178  | 5777 | 352  |      |
| 725 | 294 | 1344 | 252 | 2121      | 206  | 3184    | 118  | 4186 | 179  | 5847 | 376  |      |
| 726 | 295 | 1349 | 250 | 2123      | 343  | 3185    | 119  | 4189 | 372  | 5848 | 377  |      |

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udgāyamānam girirājaputraputranam gaurānam  
hṛidi bhāvayāmi ||

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Angura

Vīṭṭa saṁkṛānta: ānandavāra ita ānand

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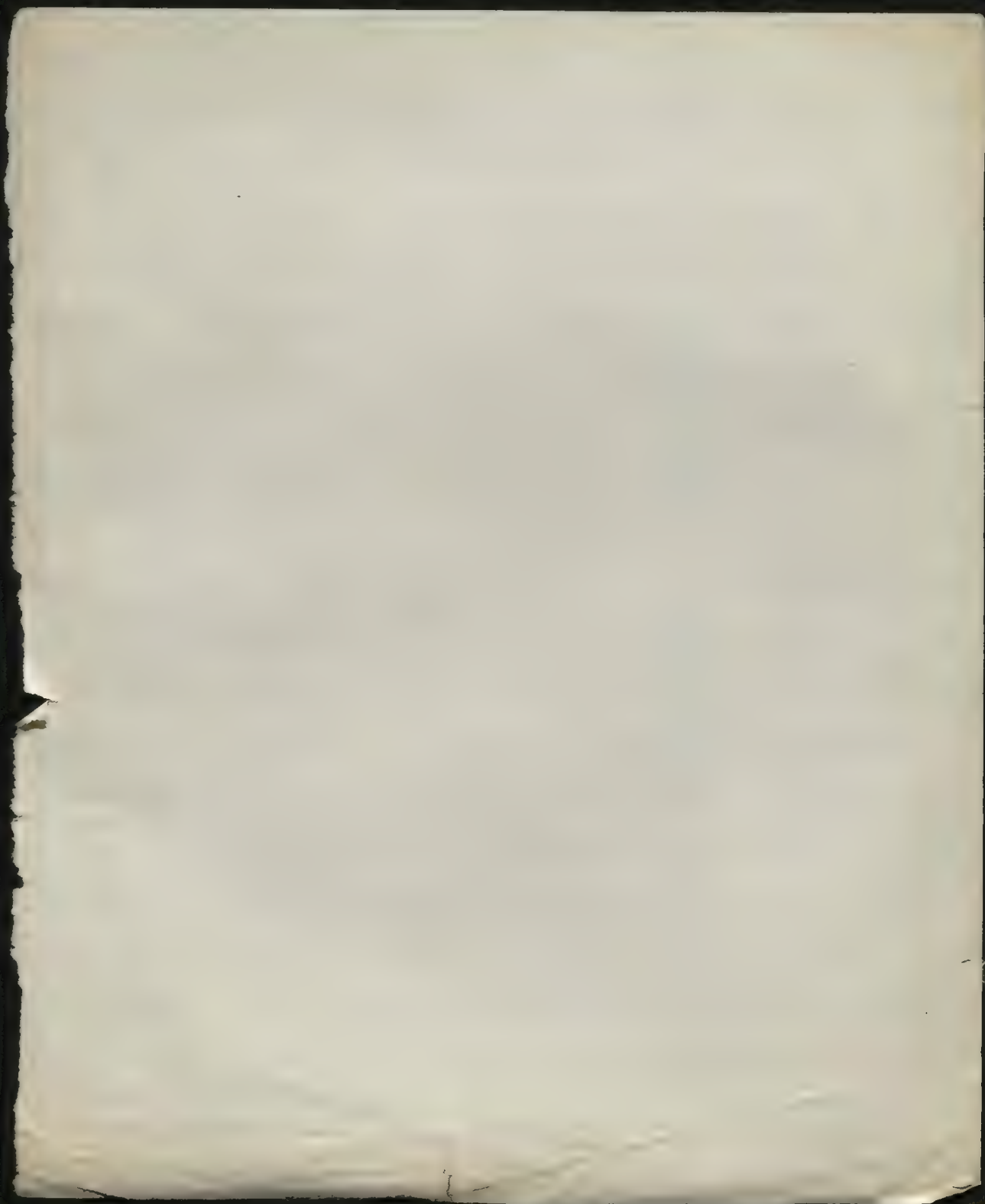
ita ita ita

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*[Faint handwritten notes, possibly "1867"]*

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\*Kodivier Adm.

~~Joseph~~

~~Joseph~~

Münsterli & Mag.

\*Mikro. H. v. d. W.

by Sch. v. d. W.

H. v. d. W.

~~X~~



2000

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

8. *Leptocarpus* -----

✓, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593,

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1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

2/15 - 2/16 - 2/17 - 2/18 - 2/19

2000

2000



18. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2520. 2521. 2522. 2523. 2524. 2525. 2526. 2527. 2528. 2529. 2530. 2531. 2532. 2533. 2534. 2535. 2536. 2537. 2538. 2539. 2540. 2541. 2542. 2543. 2544. 2545. 2546. 2547. 2548. 2549. 2550. 2551. 2552. 2553. 2554. 2555. 2556. 2557. 2558. 2559. 2560. 2561. 2562. 2563. 2564. 2565. 2566. 2567. 2568. 2569. 2570. 2571. 2572. 2573. 2574. 2575. 2576. 2577. 2578. 2579. 2580. 2581. 2582. 2583. 2584. 2585. 2586. 2587. 2588. 2589. 2590. 2591. 2592. 2593. 2594. 2595. 2596. 2597. 2598. 2599. 2600. 2601. 2602. 2603. 2604. 2605. 2606. 2607. 2608. 2609. 2610. 2611. 2612. 2613. 2614. 2615. 2616. 2617. 2618. 2619. 2620. 2621

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1860 - 1861

1861 - 1862

1862 - 1863

1863 - 1864

1864 - 1865

1865 - 1866

1866 - 1867

1867 - 1868

1868 - 1869

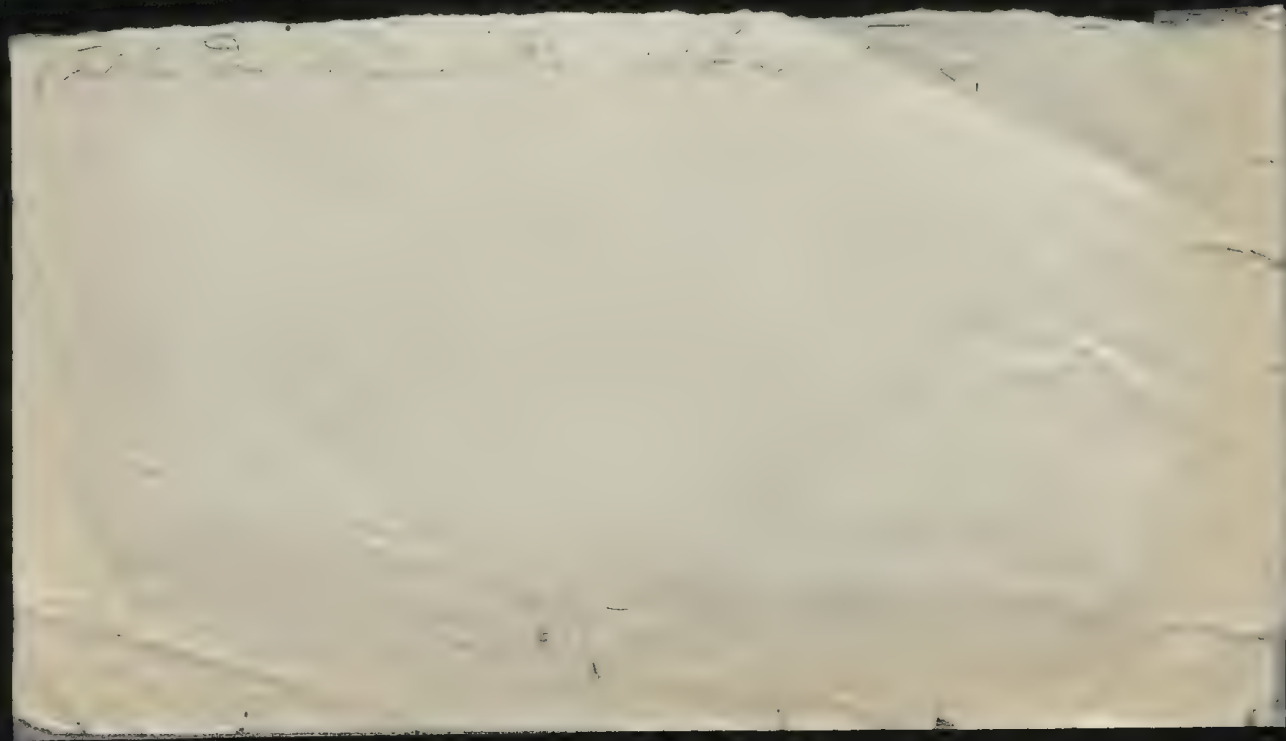
1869 - 1870

1870 - 1871

1871 - 1872

1872 - 1873

7. The first consideration is the quality of the work done. It is not enough to have a large number of men working, but the work must be of a high standard. This is especially true in the case of the army, where the quality of the work done is of the utmost importance.



Drāveṇa st. sukathā°, verbessern.

V. 10. Vor diesem Verse hat Hab. den V II hat in schrift-  
 Satz Kāni pañca tantrāṇi. - Saindhin lābhas über die  
vigraha ist hier nicht wie gewöhnlich. Silbe lā linear  
 in Drāveṇa compositum, sonst stünde das Wort, wie sonst  
~~es gewöhnlich~~ sonst gewöhnlich sonst gewöhnlich  
~~sonst~~ gewöhnlich sonst gewöhnlich sonst gewöhnlich  
 es als Tatpuruṣa aufzufassen und durch  
saindhinā vigraha auflösen, was zu  
 dem Inhalt des 3. Buches des Pāñcatantra -  
 & Krieg durch Bündnis als Kriegslösung  
 sehr gut passt - Das Neutrum labdha-  
nāśam\* läßt sich verteidigen, wenn man\* (so J., II u. Hab.)  
tantram hinzudenkt; freilich ist dies eine  
 Inconsequenz mit Rücksicht auf die drei  
 vorhergehenden Masculina. III hat  
labdhanāśas trāśasaprekshya°, d. bei Hab.  
labdhanāśas°.

H. 2.

1871

X

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• C

24. Feb.

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[illegible]

1. *Amphispiza bilineata* (Aud.)  
 2. *Amphispiza bilineata* (Aud.)  
 3. *Amphispiza bilineata* (Aud.)  
 4. *Amphispiza bilineata* (Aud.)  
 5. *Amphispiza bilineata* (Aud.)  
 6. *Amphispiza bilineata* (Aud.)  
 7. *Amphispiza bilineata* (Aud.)  
 8. *Amphispiza bilineata* (Aud.)  
 9. *Amphispiza bilineata* (Aud.)  
 10. *Amphispiza bilineata* (Aud.)

1. *Phragmites australis* (Cav.) Trin. ex Steud.  
 2. *Scirpus americanus* (L.) Link.  
 3. *Eleocharis acicularis* (L.) Rostk Schmidt  
 4. *Sagittaria arifolia* (L.) Link.  
 5. *Alisma plantago-foliosa* (L.) Rostk Schmidt  
 6. *Sparganium angustifolium* Michx.  
 7. *Najas* (various species)  
 8. *Chara* (various species)

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint horizontal lines near the bottom edge, possibly from the binding or scanning process. There is no text or other markings on the page.

1. *U. ...*  
 2. *U. ...*  
 3. *U. ...*  
 4. *U. ...*  
 5. *U. ...*  
 6. *U. ...*  
 7. *U. ...*  
 8. *U. ...*  
 9. *U. ...*  
 10. *U. ...*

*[Faint, illegible handwriting]*

The image shows a close-up of a page from a manuscript, likely a historical text. The paper is aged and yellowed. There are two lines of text written in a stylized script, possibly Arabic or Persian calligraphy. The first line contains four characters, and the second line contains four characters. The script is dark and appears to be ink. The background of the page is a light, mottled yellow.





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Padya

manasa chandraya 2.  
varanagarasara 2.  
janyasara 3.

I. Bhush.

subhakarapadma 4.  
malapadma 5.  
lankapadma 4.  
yagrapadma 3.  
chakrapadma 6.  
gumapadma 6.  
padya 7.  
chakrapadma 6.  
damanasa 3.  
gandharva 9.  
spharapadma 7.  
padma 9.  
Kalyanasa 1?  
Dantana 7.  
Kalyanasa 7.  
Kalyanasa 10.  
Kalyanasa 9.  
Kalyanasa 1.

181  
Kalyanasa 2.  
Kalyanasa 3.  
Kalyanasa 7.  
Kalyanasa 7.  
Kalyanasa 5.  
Kalyanasa 5.  
Kalyanasa 1.  
Kalyanasa 5.  
Kalyanasa 2.  
Kalyanasa 5.  
Kalyanasa 9.  
Kalyanasa 7.  
Kalyanasa 8.  
Kalyanasa 11.  
Kalyanasa 15.  
Kalyanasa 9.  
Kalyanasa 9.  
Kalyanasa 9?  
Kalyanasa 9.  
Kalyanasa 13.  
Kalyanasa 7.  
Kalyanasa 9.  
Kalyanasa 5.  
Kalyanasa 5.  
Kalyanasa 2.  
Kalyanasa 11.



# IV. Continued

- na ...* 7.  
*na ...* 8.  
*Gyp...* 9.  
*St...* ?  
*St...* 5.  
*St...*  
*St...*  
*St...* 3.  
*St...* 5.  
*St...* 3.  
*St...* 11.  
*St...* 9.  
*St...* 5.  
*St...* 8.

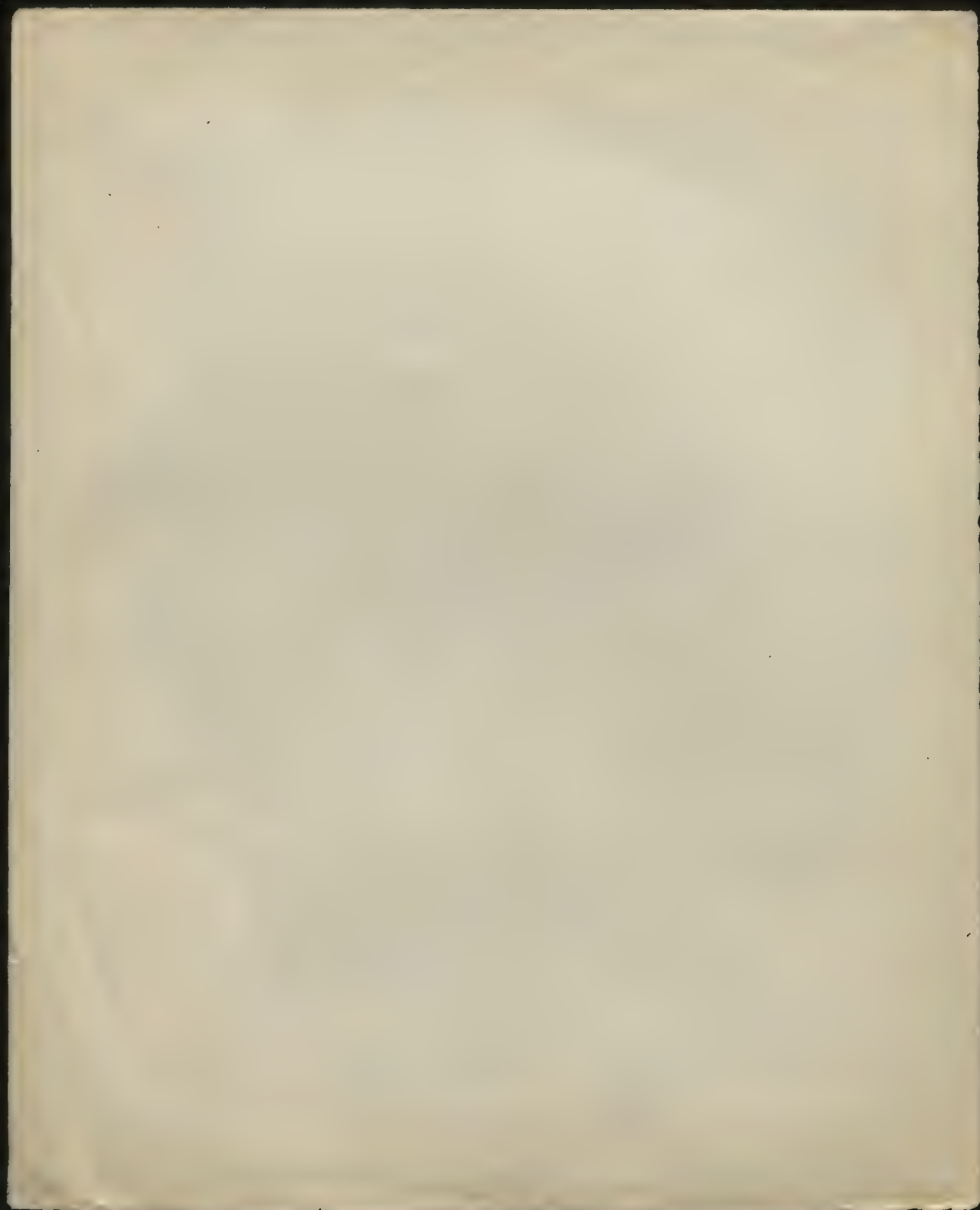
## III. Continued

- St...* 2.  
*St...* 8.

## V. Continued

- St...* 10.





(The above is a copy of the original  
manuscript of the book of the  
history of the city of London  
from the year 1000 to the year 1500  
written by the monk John Gower  
in the year 1390)

XIII (1390) 13-7-20

The above is a copy of the original  
manuscript of the book of the  
history of the city of London  
from the year 1000 to the year 1500  
written by the monk John Gower  
in the year 1390

1390 13-7-20

1390 13-7-20

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1390 13-7-20

2

1891

Received of Mr. J. W. Smith  
the sum of \$100.00  
for rent of land

for the year 1891  
at the rate of \$10.00 per acre  
for 10 acres

Wm. J. Smith  
15-11-1891

John W. Smith  
1891





